

# The argument or vvhole matter

of the Epistle of sainte Paule to the Galathians,

by Des. Erasmus of Rotterdame.



I beitt the Galathians are Grecians, yet are they originally descended of Frenchemen, & (as s. Hierome sayth) in duines of witte resemble the. This thing also Hilary, who was himself a Frenchman bove, in his hynnes testifieth, in the same calling his countrey men dullardes. Sainte Paule also in this present Epistle reppoynting the calleth them A: noctous, that is to say, witlesse or foolish: to whose capacitie tempering his matter, he more vehemently and sharpely repponyeth, then in other of his Epistles he doeth other, rather cheeryng then teachyng them, to the intent that such, as could not with reason be brought to a better mynde, might yet at lest wylle with authoritie be called home againe and amended. In this Epistle laboureth Paule about that matter, whiche he els where in every place doeth: to cal men (I say) from the bondage of Moles lawe to the grace of the gospel, whiche matter in his epistle to s. Romaines he also entreateth of, because both people were in like errout, but yet after a sondy softe fallen thereunto. For the Romaines were fyrst brought to Jewisshenes, & after ward amended: but the Galathians contrarye beyng by the Apostle fyrst well taught, were through the sleightie descriptes of falsie apostles brought backe againe to Jewishe religion. In the Romaines, simplicitie it was, that they were through misteachyng begyled, but of wysedome and discrecion it came, that after wateryng they sone amended: on the other side, whereas the Galathians sone receiued and fauoyed Chyristes doctrin, that was a point of calines: but straight after to fal againe from it, and to become Jewes was euen lightnes and solishnes. To them there came falsie apostles takyng vpon them as though they had been sent from the chiefe Apostles Peter and James, whiche labored to abate Paules authoritie, teachyng them, that to him there should no credence be geuen, as whiche was inconstant, sometymes obliueryng the ceremonies of the lawe, as it appeared, by that he made a bowe, shawpyng his head, & caused Timothe to be circumcised: and sometymes with the Gentiles reppoynting and condemning the lawe, bearyng them in hand also, that suche rather ought to be beleued, as had with Peter and James been conuersaunt and other, whiche had seen Chyrist in his manhod, whereas Paule had neither seen Chyrist, nor was, but a disciple of suche as were disciples, and not the messenger of Chyrist. Paule therfore vehemently and sharpely, (for none epistle is there more sharpe) with a hollsome earnestnes and fauoyable sharpnes bothe curerth the Galathians errours, and also defendeth his owne authoritie, openyng the falsie apostles discriptes, at the beginnyng of the epistle, makyng him selfe equal euen with the chiefe apostles, yea, and in

### The Argument.

this point aboue them, because he was at that tyme by Chyſt put in authoritie to preache, after that he was become immortall, and vpon boldnes of this authoritie, for a certain tyme both in Arabia and Damasco preached Chyſt, befoze that he had talked with any of the Apoſtles, after whiche enterpriſe he graunteth, that he ſawe in deede at Ieruſalem for a ſewe dayes Peter & James, of whom yet he was nothng holpen, after whiche tyme he ſayeth he preached. xiiii. yeres in Syria and Cilicia, vntyl ſuche tyme as he was by God commaunded to returne vnto Ieruſalem with Barnabas and Titus, wher Paule compared and examined his goſpel with ſuche as wer Chyiſtes Apoſtles: not becauſe that he them beganne to doubt of his ſo many yeres preaching, but to the intent that by theiꝝ approbacion and allowance, whole authorities were chiefe among all men, other might the moze be confirmed: at whiche tyme he ſo compared with Peter, that of him he learned nothng as touchyng the goſpell, and was not onely by Peter not compelled to charge the Gentiles with the burden of the lawe, but what tyme Peter at Antioche ate in company of the gentiles ſuche meates as wer by the lawe forbidden, & after for feare of the Jewes that came withdrew him ſelfe from that company, he checked him euen to his face, declatng that thzough fayth men obtaine the grace of God offered by the goſpel, & not by keepyng of the law whiche was at that tyme aboliſhed. And though he beganne this diſputation, as it were with Peter, yet perſueth he the ſame moze at large turnyng his matter to the Galathians, inſtructyng them and declatng, that Moſes lawe was geuen but for a tyme, and that al thynges taught therein appertained and directed to Chyiſt onely: that in the lawe was but ſhelle, in the goſpel was the ſpिरितe, in the lawe there were ſhadowes, in the goſpel light, in the lawe images, in the goſpel the truth, finally in the lawe bondage, in the goſpel libertie: and that it was in the Galathians extreme foliſhnes after they had taſted of better thynges, to fal to worſe. Whiche pointes ſaint Paule entreateth of in þ fiꝛſt, the ſecond, the thirde and fourth chapiter. then after that he hath verꝝ earnestly warned them that by receiuyng circumſicion they ſhould not ſhanefully caſt them ſelues into the bondage of the lawe, he teacheth, that chyiſtian libertie is not a libertie to do what a manne luſt ſynnefully, but a willyng and a ioyfull mynde to do well euen for loue, and not becauſe the lawe ſo commaundeth. Finally he exhorteth the Galathians to chyiſtian conſozde, to helpe ſuche as are weake or fallen, and to do for ſuche as haue taught vs chyiſtian ſapth, and that ſuche woꝛkes, becauſe they be woꝛkes of the ſpिरितe, ate with euertlaſting gloꝝy rewarded, whereas tempoꝛal ceremonies deſerue but gloꝝy tempoꝛal, incidently bynyng the falſe Apoſtles into diſpleaſure and hatred, as whiche for nothng els labored to haue the Galathians circumſiciled, but becauſe they might therof gloꝝy, as bynyngers to paſſe of ſuche an high atte. Lyke diſeaſes haue ſuche now a daies, whiche ſynde out newe & ſtraunge kindes of religions, that it may be ſayd, ſuche a kynde of men made he.

**The Argument.**

**Fol. 46.**

**I**n this epistle Paul as it seemeth, wrote with his owne hand, to shewe how tenderly he loved the Galathians, whereas in other epistles his maner is nomore but to subscribe: The latine argumētēs shew that it was wꝛitten from the citie of Ephesus, but the greke titles reade that it was lent from Rome.

# The paraphrase vpon the epistle of the Apostle saint Paule to the Galathians, by Des. Erasmus of Rotterdame.

## The fyrst Chapter.

**The text.** Paule an Apostle, not of men, neither by man, but by Iesus Christ, and by God the father, whiche raised him vp from death: and all the brethren, whiche are with me.



But by Iesus  
Christ and  
by God the  
father.

**P**Aule an Apostle, and an Apostle of no meane sorte, (whiche I say), lest either some dispute me, as one of lesse reputation, or with the power & authoritie of other Apostles abate and suppress mine. For neither was I of any man putte in this commission and office as other some haue been, whiche either beyng but disciples & underlynges, to the Apostles auance them selues, as though they were of the highest sorte, or els by vniawfull meanes procuring mens fauor, violently breake into the office of an Apostle. Nor was putte in authoritie to preache the gospel by any excellent person, but by Iesus Christ him selfe the sonne of God, who not with any mannes election or consent had, commaunded me to be the preacher of the gospel, but by his owne mouth, what tyme he was becomen immortall, euen from heauen called me forth to do this busynes. Vndoubtedly by the decrees and authoritie of God the father, who raised his sonne Iesus from death. For he is not therfore to be supposed dead, because he is of vs no longer seen. But rather if suche be worthily taken for high Apostles, whom Christ appointed beyng as yet among mortal men mortal, then surely should I not be counted they inferior, whom he at that tyme from heauen, not as man, but euen God, called to be his Apostle and messenger.

For as I am in this point equal euen to the highest Apostles, in that I was of the same Iesus Christ institute, so this preeminence may I lawfully challenge, that Christ chose them, what tyme he was to our bodily infirmities subject, but me called he a sonder to be his preacher, what tyme he had put of all condictions of mannes weakenes.

**The text.** Unto the congregation of Galacia: Grace be with you and peace from God the father, and from our lord Iesus Christ, whiche gaue him selfe for our synnes, to deliuer vs from this present euill worlde, accordyng to the will of God our father, to whom be praise for euer and euer. Amen.

Paule therfore euen I an Apostle, and suche an Apostle write this Epistle to as many of you as through the whole countrey of Galacia consent and agre in Christes doctrine: and lest one mans authoritie be of to smale weight, not onely I, but also as many as are here, (of whom there is a great numbze) whiche with me professe the name of Christ, which for taking Apoles lawe embrace the saph & doctrim of the gospel, syt wisthe you grace, and than peace and concorde: grace that vpon fre deliuerance from your old synnes, ye may hereafter liue an innocent and a pure life: concord

of S. Paule to the Galathians. Cap.i. Fol.iii.

conco;rd, that ye neither dissent frō other congregations, nor yet frō pōint  
selues: whiche both gifies we muste looke to receiue, neither of Moyses  
nor of any other mortal man, but of God the father, from whō as from a  
wellspring al our welth cometh, & of his sonne our Lord Iesus Christ, by  
whō it pleased God to geue vs all thinges, whō we must both thanke for  
all the miseries that we haue escaped, & also for al the goodnes, that we  
haue obtained vnto. For Moyses circumcision made no man innocent, but  
Christ of his owne free goodnes offered him self to death, because he would  
for our synnes make amendes, purposing through the grace of the gos-  
pel to supply that, which Moyses law was not able to do, that we through  
his onely benefite being deliuered from synne, & synfull myndes, where-  
vnto the world is bound, may neither be slauihely vnder vncleannes, nor  
mans ceremonies: For so hath it pleased God, & our father, by whom be-  
ing first made, when after through our foly we fell againe into the bon-  
dage of synne, we were restored againe, like men newe borne, of earthly  
becomen heauenly, and of carnall made spiritual. To him therfore, of  
whom al our goodnes floweth, honoz, and glory be geuen, not transito-  
as Moyses lawe had, but such as shal neuer haue an ende. Amen.

I murthere that ye are so fone turned frō Christ, whiche called you by grace, vnto **The teste.**  
another gospel: whiche is nothing els, but that there be some, whiche trouble you, and  
intende to pervert the Gospel of Christ.

Wheras I lately preached this vnto you, & since that ye once receiued  
the same, I murthere not a litle, what hath chauced, that ye are fallen frō  
so good a father, & so fone fallen frō him, which freely forgiuing al your  
trespasses, hath called & prouoked you to euerlastyng saluacion, not for  
your keeping of the lawe, but through the grace & bounteous mercy and  
benefite of Iesus Christ, & that ye are sodenly fallen againe into the bon-  
dage of Moyses lawe, as it were into an other gospel, when in dede beside  
that whiche we preached vnto you, there is no other gospel at all.

Whiche cal-  
led you by  
grace vnto  
an other  
gospel.

Whence is this so great vnsablenes, frō whence is this lightnes, to  
chaunge suche freedom as is freely geuen vnto you, with suche wyfull  
bondage? As for your wittes I repproue not, but thinke this fault rather  
to be layd to certain falsse Apostles, whiche being rather the preachers of  
Moses, than of Christ, abuse your rudenes, and trouble you with the ti-  
tles of high Apostles, manacyng & threatenyng you, as though it so stode  
with you, that ye could without circumcision not attaine vnto saluacion,  
in so doyng, not onely laboryng to renue the ceremonies of the olde lawe,  
whō it were meete, were now abrogate and abolished, but vnder this co-  
lour also vtterly peruerting the gospel of Christ. For since that the same  
gospel through fapth & godly life, assurcth al men, that embrace it, of per-  
fite weale and saluacion, well may it be counted a wayne & a decetpful  
doctrine, if (as they teache) no man haue entrey to euerlastyng welth, vn-  
lesse he be circumcised, as the custome of Moyses lawe requirerh. God  
defende, that any mannes authoritie should remoue you frō the purenes  
and sinceritie of the gospel.

Acuertheles, though we our selues, as an Angel frō heaue, preache any other gospel **The teste.**  
vnto you, then that whiche we haue preached vnto you, let him be accursed. As we sayd  
before, so saye I now againe, if any man preache any other gospel, then that ye haue  
receiued, let him be accursed.

## The paraphrase of Erasmus vpon the Epistle

Rather be so farre frō beyng moued thzough the names of Peter, James, & Ihon, be þ same neuer so great, whiche names men abuse to byng you vnder the burdaine of the lawe, that if euen an angel sent frō heauen preache vnto you any gospel other then that we preached, let the same of you not onely not be heard, but be also taken as one to be abhoyred and accursed. And lest any thynke that these my wordes are spoken either of hastynes, or of vnpacience, I reherse the again & again, that whosoever, whether he be an angel, or an Apostle of high name, preache vnto you othervyle, then ye haue learned of vs befoze, accursed (I saye) be he & abhominable.

**The text.** Do I now perswade men or God? Either go I aboute to please menne? For if I haue hitherto studied to please men, I were not the seruant of Christ.

**Either go I  
aboute to  
please men.**

For as often as men are in hand w<sup>th</sup> the right line of Christs sayth, nei<sup>th</sup>er mans authoritie, no noz angels ought to preuaile or take place. Who so preacheth Christs gospel, laboureth in no mans busynes, but in Gods. And if this be so, why should I feare any mans authoritie? I was by no man but by God put in trust to preache þ gospel. In whiche office I pray you, whether should I in suche wyle haue my selfe to please men, or God, whō onely I acknowledge for my authoz and maister? The Jewes vpon a worldly zeale laboz to set furch among al men theyz rites & ceremonies, to thetent that they may vnder this coloure be the moze made of, as the nature of men would haue euer suche wates seme best, wherin them selves were brought vp. Wherfoze some sekyn<sup>g</sup> to haue the Jewes fauoz, laboz to byng men in minde to be circumcised, & preache of keepyn<sup>g</sup> the sabboth day, w<sup>th</sup> obsetryn<sup>g</sup> a difference in meates, as though when they so teache, they taught men a high & a singular point. But God sozbid, þ I should so farfoorth laboz to please the Jewes beyng rather carnal then spiritual that I should suffice w<sup>th</sup> any Jewishe ceremonies þ puttie of the gospel to be corrupted: When I in tyme past was geuen to Jewisshenes, I pleased my countrey men, by all wayes I could, persewyn<sup>g</sup> them, that professed the name of Christ: But whiles I went about to please men, I displeased God, who would haue Moses abolished, & the glozy of his sonne Christ to be set forth. As long as I was bonde to the lawe, al myne entent and endenoure was to kepe Moses rules, & for that sought I praise at mens handes: but now hath God called me an other way, whose onely praisse I desyre, and loke for. If I should hencefoorth styl loke for the same praisse of menne, certainly I were not Christs seruaut. For how can any man thynke me his seruaut, if I moze apply my selfe to winne the famoz of men thā to do his comaundemētes, if I moze feare to displease þ Jewes, than God the father of Christ, and authoz of þ gospel? I was neuer flauislyly bonde to the ceremonies of Moses lawe, whō I well wylt were through the light of Christs gospel quite abolished, after suche tyme as I had once wholy geuen my selfe to Christ. For albeist once or twyse for appearyng of a commocion whiche might els wyle haue been, beyng among the Jewes, I obserued certain of theyz customes, yet neuer thought I in the any hope of saluation, but soz a tyme applyed my selfe to the myndes of my countrey men, that I might thetby byng moze vnto Christ.

But

**For if I had  
hitherto stu-  
died to please  
men, &c.**

But ſince I perceiue, that this ſubmiſſion of myne is by them wreſt into a wrong meaning, ſo that nowe the matter is gone ſo fette, that they ſpeke not to charge with þ burden of the lawe, as a thing neceſſarie, euen them, whom the goſpell founde free from that burden, I thinke it byghe tyme freely and playnly to ſpeake agayne Moſes rites, and openly to deſteſte all that maketh to the derogacion of Chriſtes glorie. And from ſo doyng ſhall there none Apoſtles authoritie feare me, be he neuer ſo notable, aſſurynge my ſelfe whole of Chriſte, whole wyll and commaundement I folowe throughthycke and then in all reſparyde.

I certifie you brethren, that the goſpell whiche was preached of me, was not after the maner of men. For I neither receiued it, nor learned it of man, but by the reuelacion of Ieſus Chriſte. The ſermon.

But becauſe ye ſhall the better vnderſtande, that I not without conſideracion fell from Moſes lawe, and nowe with ſuche boldnes preach the libertie of the goſpell, I do you to wit (brethren,) that the goſpell, whiche I taught you, is no ſuche worldly ordinance as maie for any mannes pleaſure be altered, as that maie be, whiche is made by man. Suche as to you preach circumciſion, let them for theyr parte take hede, whence they learned theyr goſpell. Surely the ioyfull tpydnynges, which I taught you, neither receiued, nor learned I of man, by meane wherof I myght be compelled, either to leane to his authoritie, or to folow other mennes interpretations. Chriſte hymſelf vouchſafed to ſhewe vnto me the miſterie of the newe lawe and the abolviſhment of the olde, becauſe no man ſhall thinke, that I was without conſideracion and raſhly chaunged: or els receiued the goſpell, whiche I preach, of no perſon of graue authoritie. Chriſte is in ſuche ſorte man, that yet he is no mortall man, nor yet vnder ſuche deſires, as all men els are. Chriſte is alſo in ſuche condicion man, that he therewith is alſo God, by whole ſecret power, and ſpirit I was ſodenly chaunged into a new man, being elſwyſe more ſtubbornly giuen to Moſes law, taught vnto me by myne elders to be had in reuerence and honoure, than was lyke by any worldly perſwaſion to be plucked out of my heade, had not the holie gholt enſpired myne hearte.

For I neither receiued it, nor learned it of man.

For ye haue heard of my conuerſacion in tyme paſt, in the Jewes waye, how that beyond meaſure, I perſecuted the congregacion of god, and ſpoiled it, and perſecuted in the Jewes waye, about many of my companions in myne owne nacion, being a very ſeruent maintainer of the traditions of the elders. The ſermon.

Of this my tale I thinke you not ignorant, who of lykelyhod by report knowe, after what ſorte I vſed my ſelfe vnder the Jewes lawe, for lotte bozne therto to greatly abhorrynge the goſpell of Chriſt, whole ſecret knowledge I had not yet receiued, that by all the meanes I could, I perſecuted the new congregacion, which at that tyme by the ſpirit of god began to be gathered to the doctrine of the goſpell, and with the moſte tyrannie I could, deſtroyed them, thinking in the meane ſeaſon, that I dyd a noble acte, & ſuche an acte as byghlye pleaſed god, whyles in dede I was a foole ignorantly I fought agaynſt god.

## The paraphrase of Erasmus vpon the Epistle

And surely the matter went well forward: for in my Jewyshe profession, whome onely at that tyme I thought good and goodly, among my companions I got the prayse, that I passed well vppon all that werre of my companions, for that reueried more holy and religioſe, because I more ſtyllly cleaued vnto my forefathers lawes: in ſo doyng being deccaued for lacke of right iudgement and knowledge, and not for lacke of a good intent & purpoſe, & for a zeale boſome to the law reſiſting the maker thereof. Which blindnes it pleaſed god by his ſecret counſel to ſuffer for a tyme, to ſentent that I being ſuddenly chaunged from ſo great a bolſterer of the lawe into a preacher of the goſpel, myght by myne example drawe and prouoke many to Chriſte.

**The teſte.** But when it pleaſed god, which ſeperated me from my mothers wombe, and called me hitherunto by his grace, for to declare his iſſue by me, that I ſhould perache hym among the heathen: immediatly I communed not of the matter with ſeſhe and bloud, neither returned I to Ieruſalem to them whiche were apoſtles before me: but went my wayes into Arabia, and came agayne vnto Damasco.

Wherfoze as ſone as it pleaſed God, whiche long before that, euen fro my mothers wombe, had purpoſed and choſen me out for his buſines, vnto me to declare and notiſſie his pleaſure, and whereas I no ſuche thyng deſerued, of his owne free goodnes to call me to this office, that by me, as by an inſtrument, the glozte of his ſone Jeſus myght be knowne, whome as yet but verie fewe of the Jewes knewe, and of the Gentiles almoſte none, among who ſpecially he would haue me to be preacher, what thinke ye. yea I ſtill cleane vnto my forefathers lawes: was I ſlacke to ſet vpon the buſines, wherwith I was put in truſt: miſtruſted I ſe woꝛde of God: compared I my goſpell with anye of the Apoſtles, that were my countrey men: or went I to any man to aſke his aduiſe: went I to Ieruſalem, to haue my goſpell ſtabliſhed by their authoritie, who, because before me they were called to the dignitie of apoſtoliſhip, are highly eſtimated: No I dyd not ſo. No: thought I it conuenient, that it ſhoulde by mannes authoritie be confirmed, whiche was by Chriſtes commandement immediatly committed vnto me. But furthwith as ſoone as I perceyued myne errout, and had receyued from heauen this commiſſion, without any delaye went I into Arabia, where I nothing doubted to perache Chriſtes name, being as yet to the wylde and barbarouſe people either vnknewen or hated: with no leſſe zeale preaching then the grace of the goſpel, than I euer preached Moſes lawe. And from Arabia returned I to Damasco, where ſtreight fro my baptiſme I had begun to profeſſe Chriſtes name.

I communed  
not of ſe  
nor w  
seſhe  
and bloud.

**The teſte.** Then after thre yeares ſpace came I to Ieruſalem, rather to ſee Peter, than any thyng to compare w<sup>th</sup> hym. And with him abode I nomore but .xv. dayes, though he among the Apoſtles ſemed chiefe. As for other of the Apoſtles laboured I to ſee none, ſaving James, whoſe ſurname is Juſtus, who was for perfit holynes of lyfe called the Lordes brother: & he therfoze became fyrſt Biſhoppe at Ieruſalem.

So ferre as ye see, was I from mistrustynge my gospel, and sekynge for any mannes ayde and assistance. Nowe that I in all these thynges sape trewe, witnes is god hymselfe, at whose commaundemente I haue taken vpon me to preache the gospel.

¶ After that came I vnto the coastes of Syria and Cilicia, & was unknowne, as touchynge my person vnto the congregacions of Jewes, whiche were in Christe. But this they heard; only that he whiche persecuted vs in tyme past, nowe preached the faith, whiche he before destroyed. And they gloried god in me. The teste.

These thynges done I went into the countreies of Syria & Cilicia, in euery place there preaching the name of Christe. For euen in these countreies a certayne number of Jewes began to fauer Christes doctrine; but to them yet was I by sight unknowne, notwithstanding I was a Jewe borne. Onely this they knewe by repute, that I was he, whiche by goddes wyll of a persecutor of the christian faith, was suddenly become a preacher of the same faith, so that the same I before to the bitterest of my power assauled, nowe euen with leopardy of my lpe I defended. For whiche chaunge thep two maner of wayes glorified god. one for that they were from suche greuous persecuciō deliuered, and for that they had gotten suche a defender of thep profession.

## The. ii. Chapitree.

¶ Then fourentene yeres thereafter, I went by agayne to Iherusalem, with Barnabas, and toke Titus with me. I went up by reuelacion, and communed with them, of the gospel, whiche I preache among the Gentiles, but specially with them, whiche were countyl. & chief, lest I shoulde turre or had turre in vayne. The teste.



¶ At alter I had fourentene yeres preached the doctrine of the gospel (specially to the Gentiles, then went I agayne with Titus and Barnabas to Iherusalem, whome I minded to take with me, as witnesses of that, whiche was done. And this dyd I, not for nothe of humanite, as I dyd before, but at goddes commaundement, to the intent the Jewes shoulde better knowe, when they shoulde see so great a number of Gentiles without circumcisiō called to euerylastynge lpe, as well as they, that saluacion oughte to be looked for, not for circumcisiōs sake, but by faith geuyng to the gospel. With them therefore compared I my gospel whiche I by Christes wyll hitherto preache among the Gentiles, and with them especially communed I, whole audience was among the Jewes most esteemed, lest anye of them whiche byll beleued that Christes gospel shoulde be mingled with Moses lawe, might sape, that either I in the course of the gospel had turre in vayne, or do still now yet turre, in that through the gyfte of faith without mention making of circumcisiō I had promysed them the same saluacion, that we whiche are circumcised puttynge out confidence in Christe, truste to haue and enioye.

*I went up by reuelacion, & communed with them.*

## The paraphrase of Erasmus vpon the Epistle

**The terte.** Also Titus whiche was with me, though he were a Greeke, yet was not compelled to be circumcised: and that because of incorners being false teachers, which came in privately to spyre oute our libertie whiche we haue in Christe Iesus, that they might bring vs into bondage. To whome we gaue no count, no nor for the tyme: (as concerning to be brought into subiection) because the truerie of the gospill myght continueth with you.

And so sette were we from charging the Gentiles with the burden of circumcision; that not somuche as Titus, when he was bothe at Hierusalem, and conuersant also among Jewes, that styply defended circumcision, was by the chief apostles of the Jewes compelled to be circumcised, because he was a Greeke and not a Jewe. And how muche lesse then should ye to do there in Galacta by compulsion of any false apostles. Suche as among the apostles were chiefe, required not of vs to haue a Greeke circumcised, therein vndoubtedlye intendyng, that the bondage of the lawe shoulde by lytle and lytle weate quyte awaye, and the libertie of the gospell be establisshed. But into oure companye there crepte certayne faile christian men, whome I maye for good cause so call, because they exacte that, whiche Christe would, should weate out of vs. Trayterously and falsly came they within vs to espyre oure lybertie gyuen vnto vs throughe the gospell of Christe, whetate they enuiled, intendyng nothyng elles but throughe circumcision to byng vs agayne backwarde into the bondage of the lawe. Of them was it moze lykely, that we shoulde throughe theyr importune meanes, be compelled, lesse by resistyng, some commocion might be stirred vp.

And that because of incorners.  
mccc.c.c.

And yet not so muche as to them gaue we so fersurthe place, no not for the tyme so satisfieng theyr myndes, by submittyng oure selues, that Titus shoulde be circumcised, which thinge was by vs done for your sakes, lesse that whiche was in Titus done of necessitie, ye without necessitie for lowyng the same myght fall from the truthe of the gospell, into a Jewyshe supersticion.

**The terte.**

Of them whiche seemed to be somewhat (what they were in tyme past it maketh no matter to me: god looketh on the outwarde apparence of no man) notwithstandinge they whiche seemed great, added nothyng to me. But contrariwise, when they sawe that the gospell ouer the circumcision was committed vnto me, as the gospell ouer the circumcision was committed vnto Peter (for he that was myghtie in Peter, in the apostleshipp ouer the circumcision, the same was mightie in me among the Gentiles) when they perceived the grace, that was giuen vnto me, then James, Cephas, and John, whiche seemed to be pillars, gaue to me and Barnabas the right handes of that felowship, that we shoulde be apostles among the heathen, and they in the circumcision, onely for we should remember the poore. Wherin also I was diligent to do the same.

Now yf some of them, whose auctoritie is chiefe, at any tyme either exacted of any other circumcision, or elles permitted it, whither they therein well dyd or not, that lytle appertayneth vnto me, this is for me sufficient, that they haue forsoaken theyr olde opinion, and are nowe of the same, that I am of. Howe soeuer the matter goe, it is among men a great matter to be well esteemed, but with god are not regarded suche outwarde apparences, but the very trouthe. Be it so & their auctoritie is greater, than myne, yet as touchyng the pure preaching of the gospell, they so lytle furthered me, that they had rather by me therein some encrease and furtheraunce.

For after þ vpon declaracion and tryal had of my preaching vnto them, they percepued, that Chyſte had alwell put me in truſte with preaching of his goſpel among the Gentiles, as he had done Peter among the Jewes, and when they ſawe alſo that my preaching without circumciſion was no leſſe effectual, than Peters was, with circumciſion toynd with his, and vpon our repoſite they vnderſtoode that god had gyuen vs with the equal grace of the goſpell, ſo ſette were Peter, James, and John who amonge them were thought principall pillars, from rejoyning my preaching, that with me and Barnabas guyng vs they tyght handes, they made alegue of ſellowſhippe, that we ſhoulde with one conſent and mynde preach one goſpel, euery man in his portion: we among the Gentiles, and they among the Jewes. So gaue they vs any inunction, to call anye of the Gentiles to circumciſion. Only this deſyred they of vs, that what tyme we among the Gentiles preached the goſpell, we woulde remember the pooze people, whiche were at Hieruſalem, that they thereby myght by ſome of them be ſeliened. In whiche poynte, ſo ſmuch as it well agreed with the doctrine of the goſpel, we diligently obeyed that theyr commaundement, as we woulde not haue done, had they gyuen vs in commaundement to circumciſe the Gentiles. For an vnnete thyng is it, that with vs any mannes authoritie ſhoulde ſo take place, that for ſauer bozne vnto hym we ſhoulde not after a tyght trade ſee vnto the goſpel. For as at the begynnyng the matier requyred ſome thyng for a leaſon to beare with ſuche as from Jewyſhenes were turned to the goſpel (becauſe they could not vtterly be brought from þ religion, wherein accorpyng to theyr elders lawes was, they were nozeled even from theyr pouthes) leſſe by that occaſion many might from Chyſte be diſcouraged: ſo was there a diligence to be vſed, that through our aduerttiſement ſuche people myght be content to leaue any lenger to be bozne with, ſpecially ſynce therein there was moze ſeopardy, than auauntage. For of them, whiche of Jewes embrace the doctrine of the goſpell, a verie ſmall noumber is there, in compariſon of them, whom we of the Gentiles by our preaching, haue enryched Chyſt with.

And of theyr further encrease alſo ſtande we in great hope, ſynce the Gentiles dwell ſo ſer and wyde abrode in the worlde, whereas the Jewes in compariſon be containyd, but within a verie narrow cumpace. Howe of the Gentiles the greateſt parte in ſuche ſoyte abhorre circumciſion, that moze lyke were they to forſake Chyſt, & his goſpel, then vpon them to receiue the yoke of ſuche an obiouſe law. Beſide al this alſo, this greater ſeopardy is to be feared, leſſe yf men longe & in moſt places abrode vſe ſuche hynde of ſufferaunce and bearyng, it cometh to paſſe, that the ſerre benefite of our ſaluacion, for the whiche goddes goodnes and our ſayth ſhoulde be thaked, greatly ſeemeth to hang vpon the ceremonies of the law, which yf men ſe obſerued by the chiefe apoſtles, then wyl ſuche, as are ſomewhat bent to ſuperſticion, take it, as though without them the ſayth taught by the goſpell to the attaynyng of euertlaſtyng ſaluacion were not ſufficient. For what is externally done, all men ſe, but with what myndes and purpoſe thynges are done, that ſe they not.

## The paraphrase of Erasmus's vpon the Epistle

And in matters of suspicion it is a knowne thyng . that men are commonly gyuen alway to suspecte the murke. By meane wherof, that they shall do for the tyme, gyuing place to the excedyng supersticion of the Jewes, and agaynst theyr consciences, wyl other iudge, as done of deuocion, and not beate with theyr weakenes. When haue for a season bozne in the Jewes inevitable scrupulositie, from whome they must nowe by lytle and litle encrease to better. But to craite that of the Gentiles, whiche was but for a tyme suffered in the Jewes, that maye by no meanes be bozne with. The Jewes sayste were excused by reason of a certayne perswasion receyued of theyr predecessours, and helpe that by a long custome, whose power is almoste effectually, as is the power of nature : agayne by that god was & authoure of theyr lawe, by dyuerse other thynges also, of which none maye be brought for defence of the Gentiles, yf they shoulde lykewyle myngle Moses lawe and Charytes together. But now am I specially put in trust with the Gentiles, as Peters charge is ouer the Jewes . And meete it is that eche of vs pryncypallye haue a regard to his owne cure and charge.

The text.

But when Peter was come to Antioche, I withstoode hym openly, because he was worthy to be blamed. For yet that certayne came from James, he dyd eate with the Gentiles. But when they were come, he withdrew and separated himselfe from the, fearing them whiche were of the circumcision, and the other Jewes dissembled as wel as he: in somuche that Barnabas also was brought into their simulation,

I withstoode  
hym openly.

Agayn surely I wyl gyue place to no mannes authoritie, in somuche that when Peter came to Antioche, albeit among the apostles I well wyl that his autoritie was chiefe, yet nothing doubted I playnlye and euery at his face to withstand hym, more esteamyng the gospel, than the dignitie that he was in. Nor letted I before all men to reprove his waueryng inconstancie and pretended feare, synce the acte selfe was for this wel worthy reprove, because the same made to the great daunger of manye, which were lykely otherwyle to take it, than was by hym ment, even as though he had so done vpon a conscience, and not to beate with the Jewes intermitte for where he before syttyng at dyner with certayne, whiche of Gentiles wet come to the profession of the gospel, with the eating indifferently all kyndes of meates, streyght when certayne Jewes sent from James came vpon them at dinet tyme, he withdrew hymself from the table, pretending, as though he had not with them indifferentlye eaten comen meates: without doubte fearyng lest he shoulde offende theyr consciences, whom he thought as yet somewhat more superstitious than coulde wholy for sake and leane suche choyse of meates. & to be also suche, whiche iudged, that it coulde not well stande with godlynes, that a Jewe shoulde with a Gentile almoste as sytte at one table. Whiche cloke and pretense of Peter, albeit it came of a good mynde, yet was it some thing indiscrete and lyke to haue turned to the better destruction of manye, because not only the rest of the Jewes that sate with vs, fauored Peters dissimbling, but also my felowe Barnabas moued with Peters authoritie, euen with Peter withdrew hymself from that syttyng.

He dyd eate  
together with  
them.

And for the  
Jewes dislike  
of wel as  
he.

300 hole

of S. Paule to the Galathians. Cap. ii. Fol. vii.

Whose dissembling there was no doubt, but that all the rest welnigh would haue folowed, had not remedie been founden with fierce and vehement resistance and contractions.

But when I sawe that they went not the right way after the trueth of the gospel, I sayd vnto Peter before them al: If thou being a Jewe, liuest after the maner of the Gentiles, and not as do the Jewes: Why causeth thou the Gentiles to liue as do the Jewes: For we whiche are Jewes by nature, and not synners of the Gentiles, knowe, that a ma is not iustified by the dedes of the lawe, but by the fapth of Iesus Christ: And we haue belueued on Iesus Christ, that we might be iustified by the fapth of Christ, and not by the dedes of the lawe: because that by the dedes of the lawe no man shalbe iustified.

When I perceiued therfore, that certaine, one while applying them to the gentiles freedom, and other whiles to the Jewes weakenes, haulted as it were betwixt both, nor went the right way, nor stedfastly forwarde, as the trueth of the gospell would, whiche at that tyme was so hyymine, that it was tyme without all clokyng stedfastly to professe the same, that the ceremonies of the lawe were abolished, and to saluacion offered by the gospel helpe nothpyng, to remedy the peril that euery manne was in, plainly in euery mannes sight I resisted and gainsayed Peter: that vpon correccion of the heade, all might by his example amende, as they would when they should see, that euen he obeyed my reformation. And by these wordes resisted I him, and sayd: what meanest thou Peter: for what purpose is it, that thou this wyse withdrauest thy selfe: Why doest thou, whiles thou vndiscretely fearest for thy Jewes, drawe these my Gentiles into a dangerous supersticion: For if thou being a natural Jewe thy selfe & yet not regardyng þe superstitious blages of thy countrey men, liue euen as the Gentiles do, coumptyng nothpyng vncleane, but that whiche is to Godwarde vncleane, synce agatue thou hast at other tymes heretofore done likewise with Cornelius Cetrusio, and euen now at this tyme also here in our company, why art thou now become vnlke thy selfe, why doest thou inconstantly withdrawe the from diner, euen as though it so were with the, that whereas before this tyme thou shewedst thy self not to regard the differences in meates, nor yet to be with gentiles conuersant, that suche actes of thine were not done vpon any suche iudgement and discretion, but to please men withal: nor seemest thou to vnderstande, that this thyne example not onely confirmeth the Jewes in theyr supersticion, whiche were mete to be abolished, but þe Gentiles also, whiche are become christians, are like to be compelled through thine example, whiche acte among the Apostles chief, to be charged with the ceremonies of the Jewes, from whō Christ would haue men free, not onely them, whom the grace of the gospel found free, but also þe Jewes selfe, whō it found bonde. Wee that are no Gentiles bozne, whom the Jewes cal synners & vnpure, whiche at the tyme of preachyng the gospel were in dede Idolaters, but are by nature Jewes, bozne vnder the lawe, wherunto for a season we wel obeyed, being yet taught, that through the keepyng of the lawe roman is iustified, but rather by a certaine cōfidence, wherby we trust through the free mercy of Christ to haue remission of synnes, mistrustyng the lawe of our elders, we resorte to Christes religion, trustyng by meane thereof to

The scete.

If thou be-  
ing a Jewe, li-  
uest after the  
maner of the  
Gentiles, and  
not as do the  
Jewes: Why  
causeth thou  
the Gentiles  
to liue as do  
the Jewes:

A man is not  
iustified by  
the dedes of  
the lawe.

## The paraphrase of Erasmus vpon the Epistle

obtaine righteousness, not suche as may bying vs into mennes sauor, but into the sauor of God, whiche the keeping of the ceremonial lawe, as a thing not sufficient, was not able to bying aboute. And shal we now be beginners and authoys, that the Gentiles mistrusting Christ shal now like vpon the succour of the lawe, specially synce we well knowe, that throught the benefite of the lawe no man befoze God is made righteous: If menne were, what nede were it to resorte to the sayth of the gospel:

**The text.** If while we seke to be made righteous by Christ, we our selues are found sinners, is Christ then the minister of sinne: God forbid.

*Is Christ the  
the minister  
of sinne.*

And if after our once receiuing the sayth of the gospel, we be neuertheles found subiecte to synne, so that we nede yet an other remedy, as muche as we had nede of beyng vnder Moyses lawe, and beyng disapointed of the hope we stode in, so that we now againe are compelled to seke vpon the lawe, that of vs was forsaken, what shal we say: shal we say that Christ, whom we beleued to be the autho: of perfecte iustice, is the minister of vnrightheousnes: who not onely deliuereth vs not from our olde vnrightheousnes, but is also an occasion of increase therof, and not onely geueth vnto vs not the welthy state whiche we looked for, but also causeth our condemnation to be moze grievous, forasmuche as vpo hope of him we forsake the lawe: wherunto if we againe be compelled to retorne, we might seme not without fault & vnadvisedly to haue forgone it, of whiche fault Christ semeth the very occasion. But God forbid, that any man so iudge of Christ, or thinke that the grace of his gospel doeth lacke any perfection, so that towarde the attaynement of saluacion we should nede to seke somewhat out of Moyses lawe.

**The text.** For if I haue builde againe the thinges, whiche I destroyed, then make I my selfe a trespasser. For I through the lawe, haue been dead to the lawe, that I might liue vnto Christ.

For to retorne againe to Moyses, after we once haue receiued the lawe of the gospel, it is a certain falling away from Christ and reproche to the gospel, yea, what Iewe or straunger sooner so doeth, therein declareth he him selfe also to be a transgressour of Moyses lawe. For if the lawe any thyng made to saluacion, why forsake he it: if it nothyng made, why falleth he to it agayne: If the buildinge throwen doune with myne owne handes, I begynne euen from the foundation to buylde the same againe, whiche I erst destroyed, Meue not I therein my selfe, whiche sette that vp againe, whiche I vnadvisedly destroyed: No canle is there then why after we haue once embraced the sayth of the gospel, by whom the goodnes of Christ would we should receiue perfecte righteousness and saluacion, to regarde the succour of the grosse lawe, wherunto we are now no longer bonde. For as the death of either of the two married deliuereth the partie that is left on liue fro the bonde of matrimony: so had I, whiche am a Iewe, with the lawe somewhat to do, as long as that mutual right endured, that is to say, as long as the lawe liued vnto me, and I liued to the lawe.

## of S. Paule to the Galathians. Cap. ii. Fol. viii

I am crucified with Christ, Nevertheless I live: yet now not I, but Christ liueth in me. The life whiche I now liue in the flesh, I liue by the fapth of the sonne of God, The text. whiche loued me, and gaue him selfe for me, I despise not the grace of God: for if righteousnes come of the lawe, then Christ died in vaine.

But as sone as through the death of Christ and the sacrament of baptisme I became prentice to the spiritual lawe of fapth, I was in maner to the grosse and carnal lawe dead, yet not so dead, that I liued not, but so dead, that I begunne to liue after a better way and condicion. Hitherto liued I to Moles, but now liue I to God. For God is a spirite.

As Christ liued before a mortal man, hauing a body subiecte to miseries, as ours is, so he being now dead to the flesh, and also to the world, liueth to God the father, free from all corruption and miseries of death. But I, whiche through baptisme am crucified with Christ and also dead with him, am so farre from being bonde to these grosse and carnal, rather than spiritual and godly obseruaunces, that to them I am dead. For I liue not grosse and carnal as I once was, subiect also to worldly desires: Dead is Saule the stout defender of the law, & persecutor of the gospel, and yet through the spirite of Christ haue I receiued life now muche better. O; rather I liue not my selfe, whiche of my selfe am nothyng but carnal, but in me liueth Christ, whose holy spirite at his wyll and pleasure gouerneth all myne actes. But whereas I am not yet free from all contagion of death, but haue still a body, somewhat subiecte to mannes weakness, & the dilectionabilities of this mortall life, yet in maner liue I a life immortal, conceiued in my soule through sure hope, assuryng my selfe by the promise of the sonne of God, through whose bounteous mercy I haue receiued the gift of fapth, & through fapth righteousnes, through righteousnes, life euertlastyng, not by keeping of the grosse lawe, but through the singular goodnes of Christ, who of his owne good wyll loued me desiruyng no suche thyng, so greatly that for my synnes he suffered the punishment of the crosse, and for my welth gaue him selfe to death. Free is all that he geueth.

Not I, but  
Christ liueth  
in me, &c.

His pleasure was, that for our saluacion we should to him be beholding, and not to the keeping of the lawe. He it is whiche frely geueth this benefite to all men. He it is whiche taketh away synne, and geueth pure and innocent life. Were not I most vnkynde, yea were I not spitefull against Christ, if I refused his offer? And refuseth he not it, who after baptisme receiued, looketh backe againe for helpe of the lawe, as though to abolishe all the synnes of the worlde, and to geue euery manne euertlastyng saluacion, Christes death were not sufficient? If through innocent and hurtlesse we become immortal, whence (I pray you) rather loke we to receiue both, by confidence in the law, or by the free mercy of Christ?

I despise not  
the grace of  
God, &c.

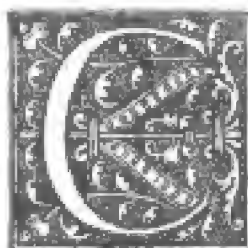
If by his free mercy, why hang we still on the lawe? If by keeping of Moles, then is Christ dead in vaine, forasmuch as that, for whiche his pleasure was to dye, by his death

We greate not.

# The paraphrase of Erasmus vpon the Epistle

## The third Chapter.

*The text.* O ye foliſhe Galathians: who hath bewitched you, that ye ſhould not beleue the truth: To whō Jeſus Chriſt was deſcribed befoze the eyes, & now among you crucified



Onely among men for your foliſhenes and childiſh-  
nes are ye euil ſpoken of, but this may I truly ſay:  
O ye foliſhe Galathians, whiche would be brought in  
to an opinion ſo faire from all reaſon, that where the  
Jewes through the ſayth of the goſpel preached vnto  
them, are deliuered fro the burden of the law, ye being  
it ee menne bozne, wyl wilfully caſt your ſelfe into bon-  
dage. The harme whiche is herein done, I ſay not wholly to your charge,  
but blame your lightenes to beleue, & eaſynes to be perſuaded: but much  
more blame I the malice of certaine, who haue altered your former  
mundes, which would God ye would rather haue ſolowed ſimple as they  
are, than the vngacious counſel of ſome other.

*What ye  
ſhould not  
beleue ſeruiſhly*

What was he, that through an enuie and grudge bozne againſt your  
weale, vnder whiche ye haue hitherto continued, through the libertie of  
the goſpel, hath bewitched you, and charmpng out your chriſtian mynde  
hath by enchauntment caſt you into this ſtenſpe, that ye as men miſtru-  
ſting Chriſt, ſhould ſeek for helpe of the colde and baraine lawe. Where  
is that ſingular confidence become, whereby through the death of Chriſt  
ye were in ſure hope to haue perſite righteouſnes and ſaluacion, without  
healpe and ayde of the lawe. Ye I ſay, in whoſe heartes Jeſus Chriſt the  
onely authoz of our ſaluacion was ſo farfoo;th grauen and printed, whō  
with the ipen of your ſayth ye in ſuche ſoyte ſawe by his croſſe recordeſyng  
all the woꝛlde to his father, as though he had been painted befoze your  
faces, and as though your ſelues had been witneſſes of that dede doyng,  
whiche was in dede done at Jeruſalem. The Jewes that ſawe him hang-  
gng on the croſſe, and yet denied him, ſawe not ſo muche as ye did.  
Among you, whiche by his death truſted to receiue euerlaſting ſaluacion,  
was he verely crucified. Your ipen were alwaie vpon the bzaken ſerpent  
hanged vp vpon the tree, of whom onely ye truſted to receiue the hollome  
remedy of all your ſynnes. And whither now ſodainly caſt ye your ipen?

*The text.* This onely would I learne of you, whether ye receiued the ſpirite by the dedes of  
the lawe, or by preaching of the ſayth: Are ye ſo vniuſe, that after ye haue begonne in  
the ſpirite, ye now ende in the fleſh: So many thinges ye haue ſuffered in vaine, if it be  
al ſo in vaine.

If there be in you yet any wytte leſte, euen conſider me this, whiche  
pulleſſe ye be blind, ye may eaſily vnderſtand, and ſo do I, becauſe I wyl  
not ſubtilly reaſon the matter with you, nor ſeek for farre fetched argu-  
mentes. Ye remembre, that lately at my preaching of the goſpel, how  
through baptiſme and puttyng of my handes vpon you ye receiued the  
ſpirite of Chriſt. It was no vaine perſuacion. The wonderfull woꝛke of  
God enſuyng ther vpon, as the giſte of languages, of propheticke, of hea-  
lyng, and other giſtes made plaine profe, that this came by the power of  
God, and by no mannes craftie conuepaunce.

*This*

This spirite of God (I say) whether (I pray you) receiued ye it by Moses circumcision, or els by that, though my preaching ye belued the gospel of Christ notwithstanding that ye to Moses were straungers, yet gaue Christ vnto you through sayth his strong and mightie spirite, as an earnest peny of the blisse to come. he promised vnto you. And why should ye now elsewhere of any other looke for saluacion, than of him, of whom ye haue receiued so plaine a gage of blisse to come?

If I to you preached circumcision, and if by trust therein ye receiued the heavenly spirite of God, then am I content, that for some parte of your saluacion ye shal geue thanks to Moses lawe, but if I nothyng taught you, but Iesus Christ, and that by putting your confidence in him onely ye found in your selfe euen the same giftes, that the Jewes through baptism receiue. why should ye in despite of Christ seeke for the heauye and painefull burden of Jewelnes? Wyse and thynnyng scholers from rude beginnynges growe forwarde and encrease, but ye from suche godly and commendable rudimentes fall backe to the woyle.

The Jewes bozne vnder the bondage of the grosse lawe, forsaking the ceremonies of theyr elders, repayre vnto the spiritual doctryn of the gospel. Ye contrary, from the godly beginnyng of the gospel and your heavenly profession, growe out of kinde into a Jewelhe supersticion. They of Jewes become christian menne, and laboꝝ ye of christians to become Jewes: What neded ys to be indaungered and become debter to Christ, if Moses law sufficiently worke out saluacion? Why forsake ye now him for whose sake ye haue suffered suche afflictions, euen of them that hated Christes name and gloꝝy? For who so through circumcision thinketh to be saued, the same man is fallen from Christ.

Wyll ye in suche soꝝte vse your selfe, that menne of you shal thinke, ye haue for Christes sake suffered in vaine suche great afflictions? But God forbiddeth, that ye haue suffered them in vayne. Out of the right way are ye, but so are ye not for lacke of good wyl, but for lacke of knowledge, not of malice in your partie, but rather staggering through the enticement of o-ther. Amend by tymes, and feare not, but that ye shall nethelisse enioye the fruite of your olde sayth.

So ouercometh he that ministrerh to you the spirite, and worketh miracles among you, The text. doeth he it through the dedes of the lawe, or by the preaching of the sayth? euen as Abraham belued God, and it was ascribed to him for righteousness.

Tell me now then, whether God, who geueth you his holy spirit, who in innumerable workes by you sheweth his mightie power, whether (I say) doth God this, because ye haue through keeping of Moses lawe wonne his fauor, or els rather, because at our preaching ye gaue credence to the gospel? If Gentiles, when they become Jewes, worke suche miracles allone as they be circumcised, as ye do, then some cause were there, to be despyous of the lawe: but if these wonderfull workes be seen in none, but suche as haue receiued the sayth in the gospel, why should you elsewhere looke for the ende, then whence ye see the same begunne? The beginnyng and authoꝝ of circumcision is Abraham, whose children the Jewes gloꝝy that they be, and are circumcised as he was. But not so muche as he ob-

## The paraphrase of Erasmus vpon the Epistle

tained thzough circumcission the praise of perfite iustice, but onely by credence geuyng to Goddes promise, at what tyme he was, not yet circumcised. For reade we in Genesis, Abraham was circumcised, and thereby became righteous, but Abraham beleued God, & that to him was counted for righteousness.

**The text.** Ye knowe therfore, that they whiche are of fayth, the same are the children of Abraham.

The promise therfore made long since to Abrahams posteritie is none of theys, nor belongeth to any of them, that haue nothing els but Abrahams circumcission, but to suche as by fayth geuyng to the gospel are his natural children. They that of theys circumcission are proude, and boiste them selfe to be Abrahams children, make suche vaunte and crakes al in vaine, synte they be bastardes, and not the lawfull begotten children of Abraham. For suche & none els are natural children to him, as faythfully and with all theys heartes geue credence vnto God, & as Abraham did, put theys trust in him, speakyng vnto vs by his gospel, of what stocke so euer they be descended. It is not carnal kynted, that is herein regarded and esteemed, but like perfection of myndes.

**The text.** For the scripture sayng afoze hande, that God would iustifie the heathen through fayth: shewed before hand glad tidynge vnto Abraham, sayng: in the that all nations be blessed. So then they, whiche are of fayth, are blessed with faythful Abraham.

Now marke and consideze, how this my saying scriptures many yerres gon testified and ment, that is to wete, that al men through fayth shoulde loke for saluacion, & not onely a fewe Jewes by circumcission. That now is preached vnto you by the gospel, the same many hundred yerres gone God promised to Abraham, sayng: in the that al nations be blessed, and by myne praise. But now could it in no wyse be true, that al nations shoulde be hoyme of Abraham, and yet through him is the blessing promised vnto all people, as though all were his posteritie, as they in dede be, not because all are of his bloud and stocke, but by resembling his fayth. For it becometh children to resemble their parentes. Therfore, suche as mistrustyng the ceremonies and workes of the lawe, haue an vndoubted trust in the promises of the gospel, as true children of Abraham, shall with theys faythful father enjoy the blessing promised vnto him, from whiche suche shalbe excluded as bastardes & vnlawfully begotten, moze woerthy to be cursed, than blessed as by circumcission trust to be saued.

**The text.** For as many as are of the brekes of the lawe, are subiecte to the curse. For it is witten, Cursed be euery one, that continueth not in all thynges whiche are witten in the booke of the lawe, to fulfil them.

For as many as hang vpon the obseruauces of Moses law, who they kepe not in dede, but byrake, are vnder all Goddes indignation & curse. The Jewes selfe cannot deny this, forasmuche as in the booke of Deuteronomie this wyse it is witten, cursed be he that continueth not in all thynges, whiche are witten in the booke of the lawe, and doeth not suche thynges as by the lawe are comaunded. By whiche wordes ye see, that suche as kepe the lawe ceremonial, are not for that promised to be made righteous

righteous, but the transgressors thereof are threatened goddes curse. What man is he, that is able to persourne the whole lawe, specially since it is suche a thyng, whiche when throughe inhibition it hath prouoked men to syn, gyueth no strength nor ablenes to suppress and ouercome deuytes.

That no man is iustified by the lawe in the syght of god it is euident. For the curse shall lye by sayth. The law is not of sayth, but the man that faileth to the charges contained in the lawe, shall lye in them. The texts.

But byeflye to graunt, that a man maye throughe kepe the lawe, suche one happely shall among men be taken and accounted for ryghteous, but not be lykewyse counted before god, at whose hande, yf noman throughe keeping the ceremonial lawe of Moyses, be iudged for righteous, without doubte trwe is it, that by the prophet Isaia is wytten, that the righteous lyueth by sayth. For as syn is the seeke, wherof death groweth: so is godlye lyfe, the begynnyng and wel spryng of lyfe. The law hangerth vpon keeping of certayne pscript ceremonies, and not vpon sayth, which ceremonies, who so obserueth and kepeth shall lye in dede, but not the euertastynge lyfe, wherof we are throughe saythe put in assurance. Looke what righteousness the lawe gyueth lyke kynde of lyfe gyueth it. Among men, so is it, that whoso breaketh not the rules of the law, he is ryghteous and lyueth among men oure of all feare of punishment, but before god neither shall he be accounted for righteous, nor yet for lyuynge, vntill he lye-ly teulle vpon the promyses made in the gospel.

Christe hath deliuered vs from the curse of the lawe in this maner as he was made as cursed for vs, for it is wytten, cut, ed is cutt out, that hange on tree, that the blessing of Abraham might come on the gentiles, through Iesus Ch, the, that we might receyue the promise of the spire through sayth. The texts.

Christe only among other was not vnder the curse of the lawe, but as an innocent and hurtles lambe to the law nothing endaugered. We were in danger to it, and by reason thereof accursed, whiche wretchednes and curse he deliuered vs from, turnyng our offence into innocencie, and oure curse into blessing. So that muche lesse woulde he haue you nowe vnder the bondage of the carnal law. But howe deliuered he vs: Without doubte, by that he beyng without all spot or syn, vpon his bodye tooke the payne, that was for oure trespasses owe, and the curse, vnder whome we were, toke vpon hymselfe, wher as he was from that, free, and partaker of blessing. Toke he not oure trespasses vpon hym, whiche as an offender, among offenders for oure redemption suffered the shamefull vilanie of the crosse: For in the booke of Deuteronomie this we reade, cutted is euery one that hangerth on a tree. And why woulde god haue it so: Suretye, to the intente, that the curse of the lawe beyng taken awaye, the blessing, that once was promised to Abraham, shoulde in neede of it, throughe sayth take place. Take place (I saye) not in the Jewes onely, but in the Gentiles to, not throughe the benedite of the lawe, whome Christe woulde haue abolshe, but by the free mercede of Iesus Christe. by  
bb.iii. whole

## The paraphrase of Erasmus vpon the Epistle

whose death we beyng brought agayne into goddes fauour, & deliuered from the burden of the groile lawe, maye throughe fapth obtayne the blessing of the gospell promised to Abrahams posteritie, the spirituall posteritie (I meane) and not the carnall. Let vs surely truste in god, for he wil of his promise deceyue no manne, but what he promised, that wyl he performe.

**The text.** ¶ Saithen, I speake after the maner of men, though it be but a mannes testament, yet yf it be allowed, no manne dispiseth it, or abberth any thyng thereto. To Abraham and his seede were the promises made, he sayth not in his seedes, as manye; but in thy seede, as of one, whiche is Christe.

**To Abraham and his seede were the promises made.** But to the intent ye shall the better vnderstand this, loe a worldly and familiar example. For thoughe betwixt god and man, there be no comparison, yet a mannes testamente and couenaunte, when it is once allowed and ratified, no manne either breaketh, or putteth any thyng to it, contrary to the wyl of the maker: howe muche moze stable and sure then should the couenauntes and promises of god be? God promised Abraham a blessing, whiche by his seede all nacions of the worlde shoulde haue: Wherein it is to be obserued and marked, that scripture sayde not seedes, but seede, lest we by Dauid, Moses, or any other myght loke to haue goddes promise, but in his wordes noted the only seede, and the bette seede of the euerlastyng Abraham, whiche is Iesus Christe, into whome throughe baptism and throughe the receyuyng of the spirite, we throughe him loke for the same gyftes, whiche god hath already gyuen vnto hym.

**The text.** This I saye, that the lawe whiche began afterwarde, beyonde foure hundred and thirtie yeres, dothe not disanull the testament that was confirmed afore of God vnto Christward, to make the promise of none effecte. For yf the inheritaunce come of the lawe, it cometh not nowe of promise. But god gaue it vnto Abraham by promise.

**For if the inheritaunce cometh of the lawe, it** But further to compare the former example, the promise and couenaunt whiche god, before the lawe was gyuen made with Abraham, whiche promise he woulde haue to be stable, the lawe whiche folowed and was gyuen after the same promise and couenaunt, coulde not defete nor disanul. And yet shoulde it testrayne and disapoynt the promise, yf the inheritaunce of goddes blessing promised to Abrahams posteritie, were due to suche only, as kepe the lawe, forasmuche as in the promise there is no condicion of þe lawe expressed. For howe coulde therein of the lawe be any mencion made, synce the lawe was not at that tyme gyuen? For in case the lawe had not folowed the promise at all, yet woulde god nerheles with Abrahams posteritie haue kepte the couenaunt made with Abraham. Nowe yf the promise of this blessed state be due by reason of goddes promise, and the promise made before the law had no condicion of keping the law ioynd wth it, for what cause exclude we fro the promise, suche as to þe law are straungers, and not straungers to fapth? For yf by the lawe men enioye thenheritaunce then

then is goddes promise and couenaunt frustrate and broken, whiche god without keppng of the lawe wyl not perfourme. Euen lyke as when a man hath agreed with an other to geue hym his doughter in marriage, after that the bargayne is made, he go from his worde, denyng that he will so do, vnles the other agayne wyl promise hym his syster, wheras at the bargayne makng he had no syster bozne, no: at tyme of the couenaunte, of mutual marriage no mencion made. The promise of god was free, and vpon the onlpe condicion of fapth confirmed, whom who so perfourmeth, the same man hath right to the promise.

Wherfore then serueth the lawe? If the lawe was added because of transgression (vn- The text.  
tyll the seede came to whome the promise was made) and it was ordained by angels in the hande of a mediator.

But here some wyl saye, yf by fapth in goddes promise euery manne must loke for saluacion, for what ende and purpose made god the vnpro-  
fitable lawe afterwarde? No, saye not, al vnprofitable, for albeit it make not a manne vpright and innocent, yet restrayneth it oute libertie to syn, whyles it with ceremonies kepeth noughtie desires and appetites with-  
in a due measure and compase of tyght reason. And had not the vntulye The lawe  
was added  
because of  
transgression.  
malice of men so required, there had no lawe be geuen at al, and yet was not the same lawe geuen neyther, that all men shoulde therto wholpe for euer be bounde, but geuen by god for a tyme, shadowyng for the season Christe to come, with punishmentes fearng men from synne, and with promises prouokng them to do well, for this purpose made and ordain-  
ed by aungels at goddes commaundement, to endure vntyll that after many eares the onlpe seede shoulde come, wherby the god of Abraham promised saluacion to all Abrahams lawfull chyldren.

In suche sorte was the law made by angels, that yet the whole power and gouernance of it had Christe in his handes, who in suche wyse was a meane and came betwixt Moses lawe, and the grace of the gospel, that he was the ende of the one, and the begynnet of the other, in suche sorte also a meane betwixte god and man, that to thentent he would betwixt both make atonement, in hymselfe he compysed bothe natures.

A mediator is not a mediator of one. But god is one. Is the lawe then agaynst The text.  
the promise of God: God forbid.

Now a mediator that is a meane betwixte, must needes be a meane betwixte many. For no man is there, that with hymselfe is at dissencion. Of them that disagreed, god the father was one, who with makynge was at variance. Wherfore necessarie was it, that there shoulde a certayne thyng be, whiche in hymselfe contaynng both natures, shoulde byng bothe at vnitie and conorde, with his death fyrste pacifyng gods wyath, and then with his doctrine alluring all the worlde to the trewe ho-  
nourng of god.

## The paraphrase of Erasmus vpon the Epistle

As the lawe then contrarie to goddes promises: no not so. Forasmuche as the lawe folowynge the promise made by god, made not the same promise bayne, but kepte men in a continual expectation & loking for goddes promises, that by so doyng they myght be moze apte and readye to receyue the grace to be offered by the gospell. For is not the lawe abolyshed, because it was agaynst goddes promises, but because it was conuenient & meete, that shadowes should gyue place to the truth: and the vnfectuall, to that whiche was mightie and effectuali.

The terte.

For yf there had bene a lawe giuen whiche coulde haue gyuen lyfe, then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thinges vnder syn. That the promise by the fayth of Iesus Christe should be gyuen, vnto them that beleue: But before fayth came, we were kepte vnder the lawe, and were quyte by vnto the faythe, that should afterwarde be declared.

But þ scrip-  
ture conclud-  
eth all thinges  
vnder  
syn.

For yf there had suche a lawe bene gyuen, as coulde vnfaignedlye and truly haue giuen lyfe, then should the same neuer haue bene abrogate, nor shoulde we haue had any nede of the healpe and ayde of the gospell, for asmuche as then by the lawe euery man might haue attayned vnto perfecte righteousnes. Sufficient had it bene therfore in that case to truste vpon the lawe, for all them that were of euerlastynge saluacion despyrouse. But nowe, lest men vpon boldenes of theyr woordes myghte despyse the grace of Christe, for this purpose was the lawe gyuen, declarynge and prescribynge, what was to be done, and what was to be auoyded, that all men shoulde perceyue themself in daunger of syn, whyles they shune not, that they by the lawe knewe was euyl, being vndoubtedlye overcome with theyr noughtie despers, and by these meanes knowynge theyr owne disease, myght moze willynglye embrace the remedie to be offered by the grace of the gospell. For before the lawe was gyuen, menne without correccion fell to syn, to whome all that lyked, was streyght thought lawfull, and in defence of mennes synfull lyfe some thyng had they to laye for theyr excuse. But the lawe had them in suche a bzake, that they coulde not chuse, but graunt, that they had well deserued punishment, for somuche as it coulde not be denied, but that it was good and honeste, whiche was by the lawe commaunded. After that god therfore by his great wysedom had by suche meanes taken awaye our bayne confidence in our selves, and had sette before oure yen our synfull lyfynge, than declareth and persourmeth by his promise made to Abraham, and that, whiche the Iewes only loked for, as peculiarlye belongynge to them, beyng as they sayed, the only chyldren of Abraham, generally to belong to all suche, as were through fayth become men Abrahams very chyldren, not for theyr deserte of keepynge the lawe, but because they with all theyr heartes put theyr affiaunce in the gospell, and beleued also that through the death of Iesus Christe, godly lyfe shal all people haue, and receyue glozy also and saluacion.

For this purpose lyke wyse for a season serued Moyses lawe, that partly with manacynge of punishmentes, partly w hope of promises made therein  
and

and partly with rude expressing of Christe to come, the Jewes after such a sorte within theyr bondes, lesse Christe at his coming shoulde haue tolde them strayed out into all kyndes of mischief, neither worthy, nor yet apte to receiue the grace of his gospell. By the p[ro]uocies then of the lawe had the Jewes a certayne rude knowledge of the mysterie of the gospell. By the obseruance of this lawe then were menne so long stayed and vnderpyght, vntill that was by the gospell opened, whiche the law in shadowes represented, that yf men wyl nowe awake, they maye clea[r]ly see such that put in v[er]y, wher of they before had but a d[re]ame.

¶ Wherfore the lawe was oure scholemaster vnto Christe that we might be made righteouse by fap[er]. But after that sayth is come, we are no longer vnder the schol[er]maister. yet ye are the chyldren of God, because ye beleue in Ihusu Xpi. For al ye that are baptizd, haue put on Christ.

The text.

The lawe therfore brought not men to persfite righteousnes, but was as a scholemaster gyuen to the rude people, that whome the regard of honestie was not yet able to kepe in good order, they myghte with feare of punishmente be kepte from extreme naughtines: that through suche meanes encreasynge by lytle and lytle, they myghte be broughte from trustynge vpon theyr olde ceremonies vnto Christ, of whome onely they shoulde loke to receiue persfite righteousnes.

That we myghte be made righteouse through fap[er].

Nowe is not the chyld so vnder his scholemaster, that the scholemaster with hym muste alwaye be at hande, but onely vntill suche tyme, as they beynge moze tyme and growen vpper to better knowledge even of theyr owne accord fall to honestie, nor haue neede with feare of punishmente to be kepte from euill, but by theyr fathers encouragynge freelye and wellpnyng studye goodnes and honestie, an other whyle nowe culyng theyr scholemaster, whose holloome and sharpe correction they for a tyme endured. As the father therfore, though he tenderly loue his chyldren, compellerh them yet for a tyme to be vnder a scholemaster, whose maister the chyldren in shorte tyme after shall be: so hathe god with sharpnes of the lawe kepte vnder his rude and grosse people, vntill that they concerning the doctrine of his gospell, beynge made their owne menne shoulde no longer neede to be vnder correction of theyr scholemaster, but lyue freelye, as free chyldren vnder theyr moste meete full father.

And though it so were, that god gaue vnto the Jewes onely, a scholemaster, yet toke he not them onely for his chyldren, but rather coumpted all suche as by fap[er] in the gospell are grafted into the boode of Ihusu Christe, and endued with his holpe spirite, to be goddes chyldren, as soone as they are with Christe made one. Nowe yf that, wherby we are ioyned vnto Christe, generallie belong to all menne, what sette shoulde there be, why God shoulde not indifferently coumpte all for his chyldren? Throughe baptisme haue ye receyued the spirite of Christe, and not by circumcision.

For heere y the children of god because ye beleue in.

## The paraphrase of Erasmus vpon the Epistle

As many then, as are baptised, are become with Christ toynte inheritors, in that behalfe no point inferior to the Jewes, boast they themself of the priuilege of circumcision neuer somuche.

The scete,

There is no Jewe neither Gentile: there is neither bonde neither free: there is neither man nor woman, for ye are all one in Christ Iesu. Yf ye be Christs, then are ye Abrahams seed, and heyes according to the promise.

In thinges, that hange vpon mennes fauer, the condicion, state, and persons are regarded, but god woulde this benefite of his to be bothe free and also commen to all men. Throughe baptism are we newe bozne agayne, and sodenly altered, as it were into a newe creature. And as touching this gyft, it is layed to no man, nor passed vpon, whether he were before baptism, Jewe or Gentile, bonde man or free, manne or woman. All ye throughe baptism are belonging to Christs bodie, equally pattakers of this goddes gyfte, whiche is from the head conuaped into all the members.

For ye are all  
one in Christ  
Iesu.

And yf Christe be the very seede of Abraham, by whom god promised his blessing to all nations of the worlde, toasmuche as ye are planted in Christe, nedes must ye be Abrahams posteritie. farther then, yf ye be Abrahams posteritie, euen lyke heyes ye haue ryght to þ promise of god. Yf throughe the felowshyp of Christe ye become goddes

chyl dren, and into it are all

receyued

throughe fayth and baptism, necessarily it

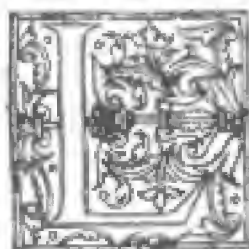
foloweth, that the inheritaunce e-

quallye appertayneth to

all men.

The fourth Chapter.

And I say, that the heyre, (as long as he is a childe) differeth not from a seruauit, The text.  
though he be lord of all, but is vnder tutors and gouernours vntil the tyme that the fa-  
ther hath appointed: euen so we also, when we were chyldren, were in bondage vnder  
the ordinaunces of the worlde.



Ung spnce by Goddes promise due was the title of in-  
heritaunce, but now and not before are we receiued into  
it, because (as we before sayd) as by mannes lawes and  
ordinaunces, the heyre, while he is within age, bleth not  
his right, yea he nothing differeth frō a seruauit, where  
he is boyned to be loyde ouer all, but is kept vnder with  
feare, and ruled as other men wyl, passyng that tyme  
vnder tceaslers & gouernours, vntyl he be growen vp to that tpyenes,  
whiche either the lawe of his father hath appointed: so likewise in tyme  
past, when we were yet not apt to receiue this gift, whiche requireth euen  
heauily myndes, our vnderstandinges also therto, not of strength sufficient  
as yet, we were like chyldren w<sup>th</sup> suche certayne grosse lawes, as were mete  
for our infirmities, kept in due orde, beyng suche at that tyme, as could  
not sauoy heauynly learyng, but rather suche as would with suche thyn-  
ges be more moued, as might with our fleshely yē be seen, as are the  
material thynges of this world, for example, differēces of dayes, diffe-  
rēces of meates, differēces in apparel, sacrificyng and killyng of beastes  
circumcission. As long as we were not apt to receiue higher instructions,  
euen as seruauantes we for a season obeyed and were vnder these.

But when the tyme was ful come, God sent his sonne made of a woman, and made The text.  
bond vnto the lawe to redeem them, whiche were bound vnto the lawe: that we  
through election might receiue the inheritaunce, that belongeth vnto the natural sōnes.

But as soon as we came out of wardship, and were growen vp to a ryp-  
per age, when that tyme was past, whiche the euerclastyng father in his  
secrete cōsil had appointed, he suffered vs no lēger to be vnder the car-  
nal rules of the lawe, but sent for our deliuerance neither Moses, nor  
prophete, but his onely sonne Iesus Christ. He sent his sonne (I say) not  
to be seen, as thynges are seen in a dreame or vision, so that a man might  
doubt, whether it were so or not, but openly before euery mannes yē, to  
be a man boyned of a woman, vnder the weakenes of our natures, to the  
entent he would readyly heale our wretchednes, whom God would haue  
to be circumcised, & suffer all the bondage of the lawe, to thēde he would  
deliuer the Jewes from the burdaine of the lawe, whom he founde therto  
subiecte, that noman shoulde thenceforth like a childe within age, lye vn-  
der gouernours, but be all called to the libertie of chyldren, for bondage  
is contrary to the name of a childe.

¶ Her was  
thyngh ece-  
ston myght  
receiue this  
inheritaunce.

Because ye are sōnes: God hath sent the spirit of his sonne into our heartes which The text.  
cryeth abba father.

And because God would of his goodnes evidently declare, that we are  
cc. i. restored

## The paraphrase of Erasmus bypon the Epistle

restored into the freedom of children, he puttynge away all feare of punishment hath powred euen into the bottome of our heartes, the spirit of his only sonne, who is to vs a most certayne witnes, that we are Gods children. The spirite of seruage sauezeth and tryeth out after one sorte, the loue and good wynde of children after an other. The one desireth to escape the displeasure of his maister, thother with a great confidence crieth, O father, father.

**The text.** Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou arte also an heire of God through Christ.

Wherin it is not to be doubted, but that God doeth muche more thankefully knowledg the name of godly loue and charitie, than the name of feare. If this were not as I say, neither would Christ haue called his scholars, brethren, nor haue taught menne to praye vnto God vnder the name of a father, when he teacheth vs to say, O our father whiche art in heauen. To whom soeuer therfore God geueth the spirit of his sonne, the same man is no longer a seruant, but a sonne. And if he be through Christ, his sonne, by his likewyse must he be Gods heire. Namely synce whoso by adopcion receiveth an other into the name of his sonne, he in so doyng geueth him a right to his inheritauce.

**The text.** Notwithstanding when ye haue not God, ye did seruite vnto them which by nature are no Gods. But now after that ye haue knowen God, (yea rather are knowen of God) how is it, that ye turne againe vnto the weake and beggerly ordinances, wherunto againe ye be byde afreche to be in bondage? Ye obserue dayes, and monethes and tymes, and yeres. I am in feare of you, lest I haue bestowed on you labour in vain.

But as the Jewes for a season were with a grosse religion, or rather superstition kept vnder, because they should not utterly styde from al religion, so, what tyme the true God was unknowen vnto you, accordyng to the ordinances of your elders, ye worshipped deutils, beleuyng them to be Goddes, whiche are in dede none, because he semeth muche higher true religion, which is vnder a false, than is he, that thinketh there is no God at all, dispisynge all religion. God layeth not to the Jewes charge, because they for a tyme liued vnder theyr elders lawes, fro whom when they were taught better learyng, they turned to the very right trade of godly conuersacion. Nor is your worshippynge of idolles, whom ye erroneously supposynge to haue an heavenly power in them had in honour, layde against you, synce the tyme, that by preachynge of the gospell ye knewe the liuyng God, or els (to speake it better) synce the tyme ye were known of God, ye found him not, but he by his holy spirite dreyne you vnto him, etien as that, whereas ye nowe tenderly loue him, as a father, cometh by none other meanes, but because he fyrst loued you. God sauorably and gentilly forgatte your olde errour, but of your owne accorde from the truth once knowen wylfully to retutne againe to the same, that offence is outrageous and damnable.

But now after that ye haue knowen God, &c.

The Jewes beyng taught the true religion, forsaake theyr ceremonies: and wyllyng beyng called fro idolatrie, & taught by preachynge the gospell  
what

of S. Paule to the Galathians. Cap. iiii. Fol. iiii

what perfitte religion is, after the receiuing of the holy ghoſt, caſt your ſelfe againe headlong into a Jewiſhe bondage, ſo that whereas ye are free, ye had rather to be vnder the groſſe beginnynges of this worlde, whiche neither are able to make you righteous, nor been effectual to ſaluacion. Fall ye not to them againe, when Jewiſhly ye obſerue daies, monethes, and yeres, with other ſuche differences of tyme, as though the Jewiſhe ſabbath day, the feaſtes of the newe moone, holy dayes, and other tymes, wherein the Jewes either do certain thinges, or abſtaine from certaine other, as from vnlawful actes, any thyng heaped onward to ſaluacion, when to chriſtian men all tymes are free to honour God in

How ſaith  
that ye turne  
againſt vnto  
the weak  
begynninges  
of diuinity, &c.

If ye haue in Chriſt a ſure confidence, whence is this ſuperſticion? If ye haue not, then feare I, leſt I haue in vaine beſtowed ſo muche laboꝝ vpon you foꝝ your inſtruction. Ye fall from Chriſt, if ye myngle with him Jewiſhenes. Suffer not, that either I, whiche haue by ſuche great and ſundry troubles taught you the goſpel, loſe therein my laboꝝ, or that ye in vaine haue ſuffered foꝝ Chriſt ſake ſuche afflictions.

Brethren I beſeeche you, be ye as I am, foꝝ I am as ye are. Ye haue not hurt me at all. Ye knowe, how through intimacy of the ſhee, I preached the goſpel vnto you at the ſhee. And my temptation whiche was in the ſhee, ye diſpiled not, neither abhorred; but receiued me as an angel of God: ſuch as Chriſt Ieſus. The text.

But rather regarde not the ceremonies of the lawe, as ye ſee me to do, but put my truſt in Chriſt onely. My ſelfe ſometyme was ſuche one as ye now be, iudgyn that it was an high pointe of godlynes to be circumciſed, to kepe the Jewiſhe ſabbath day, to obſerue differences in meates, to ſacrifice beaſtes: ſo; ſeale of who. I then perſecuted the church of God, all whiche pointes now taken I foꝝ trifles.

Whereas I brethren ſomewhat vehemently complaine vpoꝝ you, ſurely this may ye beleue me, I ſeke not myne owne weale, but yours. I might with the quiet hꝝrightnes of myne owne conſcience be with my ſelfe contented. I am not diſpleaſed with you, foꝝ ye haue done me no wronge. I pꝝtie to ſee you go from ſuche good beginnynges, looke rather that ye be ſtable and conſtant, entreaynyn ſyl from better to better, rather than from better to worſe.

Ye haue not  
hurt me, at al.

What tyme I firſt preached vnto you the goſpell of Ieſus Chriſt, I ſubmitted my ſelfe to your weakenes, now an other while til ye vꝝpe to my ſtrength, & loſe not the gloriouſe pꝝaiſe of your fayth. Of late, when I preached vnto you ſ goſpel, ye knewe, I toke no great copal ſtate vpoꝝ me, but euen the behauour of a lowe, ſimple, and abiecte perſon. I pꝝay you, what ſaw ye me, but a ſealy mā, ready to take harme, hated of many foꝝ Chriſtes name, vnder diuerſe troubles and vexacions, & beſide this, one of a ſimple and rude language? I taught you nothyng, but that Ieſus Chriſt was foꝝ your ſakes taſte vpon the croſſe, at whiche tyme ſuche was the readynes of your fayth, that ye with ſuche vilenes in my perſon beyng nothyng offended, neither foꝝooke nor diſpiled my goſpell, what tyme by fayth therein I promiſed you life euerlaſtyn.

## The paraphrase of Erasmus vpon the Epistle

Yea (I say) ye receiued me heartely, and with great honour, not as Paule, but as the angel of God, yea as Iesus Christ him selfe, because ye perceiued, that I brought vnto you no worldely doctrine, but a heavenly and godly: and that I went not aboute myne owne busynes, but labored in Iesus Christs behalfe. God therfore, a Christ worshipped ye in me.

**The teste.** What is then your felicity? For I heare you recorde, that yf it had been possible, ye would haue plucked out your owne eyes, and haue geuen them to me. Am I therfore become your enemy, because I tel you the truth?

Whiche actes in you well declare the singular fayth ye once had, whiche was so ready, so sounde and constant, that it abated not, notwithstanding myne afflictions, notwithstanding my vilenes. Joyful was I for it, blessed I iudged you, & my selfe lucky, in that I had gotten suche good disciples. But if ye of suche good begynnynges repēt you, where is your felicitie becomen, where is also mine, whiche was, what tyme I reioysed of you, and ye like wyfe of me? This ought I truly to testifie of you, such loue bare ye towarde me, that if neede had been, ye would haue plucked out euen your eyes out of your heabes, and haue geuen them vnto me. And why now stide ye from me by calling vnto you newe Apostles, to learne of them Jewishnes? With flattering and coloured wordes they allure and geat your fauor, not preachinge suche thinges, as helpe to saluation, but suche as make to theyr lute and anauncement. Am I therfore become your enemy, because I both plainly and truly taught you suche thinges, as I well wyl belonged to your saluation?

**The teste.** They are ielouse ouer you ami Te. Yea they entende to exclude you, that ye should be frequent to them warde. It is good alwayes to be frequent in a good thyng, and not onely when I am present with you.

But I wel see Galathiās, wherabout they go, some ielously wooe you and as it were enuiyng at me, laboꝝ to wyne your fauor, but yet so do they neither of good ne godly purpose. For they do not this to profite, but to plucke you backe from the libertie of the gospel into a Jewishnes, vnder whiche them selves are. Busily laboꝝ they to make other like them, to thende they may seme both to folowe and teache a metuailous and a goodly hynde of doctrine. Thinke not that in euery manne, euery thyng must be folowed, but folowe suche thinges, as are good, and that constantly, not onely while I am there present among you, but also when I am absent. Ye saue me dispyle the ceremonies of the lawe, and to preache no thyng vnto you, but Christ, and ye folowed my preachinge, while I was present. And if that were well done, why folowe ye now in myne abience other, in suche thinges, as are not good?

**The teste.** My lytle children (of whom I traualle in birth againe, until Christ be fashioned in you) I would I wer with you now and could change my voyce, for I stide in a doubt of you.

of S. Paule to the Galathians. Cap. iiii. Fol. xv.

Would God ye could with your eyes se the secreete patres of my heart, there should ye clearely perceiue, with how great griefe I write this.

O my litle childzen, once begotte I you to Christ, not without my great trauaile and paine, and now after your swatupng from Christ laboꝝ I to beate you againe, vntyl that Christ in you be thoroughly fashioned.

I had sowed good seede, wherof it was mente that perfite christians should haue growen, but by enchauntment (I wote not how) ye are turned into Jewes, and chaunged into an other kynde. Christ is heauenly and spiritual, and will ye be carnal & yearthly? But this epistle expretheth not sufficiently the vehemencie of my minde. Would God I might be now presently among you, with liuely wordes to lette out that I after a softe signifiie by letters, the vehemencie of whom would partely with my countenance, partely with my teares, and partely with my voice be encreased. To bring you againe to Christ, I would chaunge my selfe into all sortes, and sometymes speake saue, and sometimes require, and sometimes chide. And accordyng to the varieties of your natures, & necessitie of the matter, would I better apply and temper my wordes. And would assaye euery medicine, vntyll the tyme I had brought all you to health. But now soasmuche as I see some of you fallen to Jewishenes, some o-ther in troperdie of fallng, and some (I trust) cōstant in my doctrine, my minde is in muche care and feare, vncertaine, with what kynde of letters to traiedie this great hatme.

I wote I  
lost with you  
now I could  
chaunge my  
wayes.

Tell me (ye that desyre to be vnder the lawe) do ye not heare of the lawe? For it is written, that Abraham had two sonnes, the one by a bonde mayde, the other by a free woman. Yet, and he whiche was borne of the bonde woman was borne after the fleche, but he whiche was of the free woman, was borne by promise.

The text.

But peculiarly to speake vnto suche of you, as are contented to fall backe to Jewishnes, I beseeche you answere me: If Moses lawe so greatly please you, why folowe ye not the authozitie of it, if ye distrust the gospel? Euen very Moses lawe telle would suche as are receiued into the felowship of Christ, to be free from bondage of the lawe. Ye receiued the lawe, but ye geue none eare to that it sayd, or if ye geue eare vnto it, ye vnderstande it not, because ye cleaue to the letterall meaning onely, and pearce not to the spiritual sence therof. For it is written in the booke of Genesis, that Abraham the beginner and father of all right beleuers had two sonnes, of whom the elder called Ismael he begatte of Agar the bonde mayde, the yonger called Isaac, he had of his lawfull wife Sara. He that was borne of the handmaid, was borne as childzen are comenly wont to be, and was nothing but Abrahams sone, euen as the Jewes be, be they neuer so farre from Christ. He that was borne of the free wife, contraty to the comon course of nature was borne of a barraine mother, of an olde father, accordyng as God had promised: so that them, whom age and weakenes of body put in desperation of hauyng an heyre, Gods promise put in perfite assurance to haue a childe. The first childe therfoze was the childe of nature, the other was the childe of sayth.

Abraham had  
two sonnes, &c.

## The paraphrase of Erasmus vpon the Epistle

**The text.** Which things are spoken by an alligorie. For these are two testaments, the one from the mount Sina, whiche gendereth vnto bondage, whiche is Agar, for mount Sina is Agar in Arabia, and bordereth vpon the cite, whiche is now called Ierusalem, and is in bondage with her children. But Ierusalem whiche is about is free, whiche is the mother of vs all.

For these are  
two testaments  
129. 10.

Now is it to be supposed, that this tale hath, beside the trueth of the historie no secreete hidden misterie. For comenly such is Moses law, that as in a māne vnder the grosse fleshe and coueryng of the body, is hidden the soule the ruler therof: so vnder the letter and historie, a moze priuey thyng and higher misterie is couered. Let vs then seeke forth, what in the alligorie these two mothers and the two sonnes signifie. Surelie the two mothers represent the two testaments, of whom the one brought forth a people subiecte to the bondage of the lawe, the other brought forth a people through fayth free fro that burtham. For Sina is a mountaine in Arabia, whiche in the Chaldees language hath the name of the bondmaiden Agar, and bordereth vpon the mountaine of Sion, where standeth the cite, that once was called Iebus, and is now called Ierusalem. Now are they, that inhabite the mountaine Agar, euen in these daies, bonde, in theyr state resembling the beginner of that nation. But Ierusalem, whiche as inheritance fel to Isaacs posteritie, is free.

But Ierusalem  
whiche  
is about is  
free. 10.

This cite, forasmuche as it standeth in a high place, representeth heauen, into whose freedome we be called. That cite is not onely mother to the Jewes, but to all vs, whiche beleue in Christ.

Moses lawe is pearthly, the lawe of the gospel, forasmuche as it came from heauen is heauenly. As the body is seruaunt to the soule: so that whiche is grosse, is bonde, and that whiche is spiritual, is free. Moses lawe brought forth her childe fyrst, the lawe of the gospel, albeit it had issue after, yet how many moze children brought it to God. Moses lawe brought forth but one nation, & the same of no great multitude neither, the lawe of the gospel containeth all nations of the worlde.

**The text.** For it is written, reioyce thou barren, that bearest no children: breake forth & cry, thou that trauesttest not. For the desolate hath many moze children, than she whiche hath an husband.

And lest some thinke, that this was but a chance, Esai long before sayd it should so be, who by the spirite of prophecie foreseeing the great numbze of Gentiles reioyng to the gospel of Christ, reioyleth by these wordes: Be glad thou barren, that bearest no children, breake forth and crye thou that trauesttest not, for many moze children haste thou, whiche seemedst desolate and barren, than hath she that hath a husband, and seemed to put men in a meruailous hope of posteritie. In the Jewes state before tyme fewe were there, that came through it vnto Gods sauoz, but fayth in the gospel hath brought in many, and wil without ende byng in moze. Thus see ye the two mothers and theyr two children, the beginners of two nations.

**The text.** Wherein we are after Isaacs the children of promise. But as then he that was borne after the fleshe persecuted him that was borne after the spirite: euen so is it now.

Suche

Suche as yet stylly cleaue to Moyses lawe, belong to Iſmael, whiche was bozne of the handmayde. But we, whiche guping ouer our cōfidence in the lawe, througħ perfite sayth hang only vpon Chyſt, are Iſaacs chyldren, who was bozne of the free & lawful wyfe, not by the courſe of nature, but by the promiſe of god. Noꝝ are we receyued into ſo welchſp ſtate, taught by the goſpell, becauſe we were bozne vnder the lawe, but becauſe god ſo ghyſce promiſed all them ſaluacion, that througħ ſayth woulde come into the ſelowſhypp of his ſonne Jeſus Chyſt. Yea and in this alſo the allegorie feaſly agreeth, that bothe poſterities ſauer of theyꝝ beginners. For as thā, the elder ſonne Iſmael, carnall ſonne vnto Abꝛaham, perſecuted the yonger called Iſaac, who was bozne by goddes promiſe, euē at the tyme, whē they played together, takyng moꝝe vpon hym, than was mete: ſo in this tyme, they that cleaue faſte to the carnall lawe, hate ſuche as embrace the ſpiritual lawe of the goſpel, labouryng to be moꝝe eſteamed, chalengyng as theyꝝ, the ryght of the ſpyſte begotten, whiche is only dewe to Chyſt: labouryng alſo by the title of auncientie to make the free mothers chyldren bonde as they be, to thentent, that being elder ſeruauntes, they maye ouer vs that are yonger, beate rule.

Heurethele ſe, what ſayeth the ſcripture, putte awaye the bonde woman and her ſonne. For the ſonne of the bond woman ſhal not be heyre with the ſonne of the free man: ſo then brethren we are not chyldren of the bond woman: but of the free woman. The ſerte.

But the free mother alloweth no ſuche alteration, noꝝ wyl ſuffer theſe two bozne after ſuche a diuerſe ſorte to be conuerſant together: But, as ſcripture ſayth, with great indignacion cryeth out: put awaye the bonde woman, and her ſonne, for I wyl not ſuffer, that the bondwomanes chyld ſhal w my ſonne Iſaac be inheritour. The Jewyſhe Synagoge to muche hangereth by them, whiche belue the goſpell. The Jewes require to muche of chꝛiſtians, whoſe kockie they enue at, & the bonde mother wyl not gladly depart, let her rather be thruſt out, than w her ſauyſhe compagne, ſhe corrupt my ſonne. The inheritaunce of euerlaſtyng lyfe is promiſed to Iſaac, and to hym is it owne. Let Agar yf ſhe liſte, carye furthe with her the water potte of the vſauery lawe, whome ſhe ſo greatly loueth. But my ſonne Iſaac by dꝛynkyng the effectuall ſuckoz of the goſpel, ſhal ſtyll with good ſucke growe vp, vntill he become a perfite man. Wherfoꝝe, ſuffer. (my brethren) that the Jewes, which to ſubberlyſly deſyre in the ſeruile lawe, haue ſtyl theyꝝ owne bondage, noꝝ growe out of kynde from theyꝝ mother. We which were ſometime ouꝝ ſelfe vnder the bondage of the law, and lyke vnto the chyldꝝ of the bondwoman Agar, perſecuted the verie naturall chyldꝝ of ſ chꝛutche, are nowe deliuered fro that olde bondage, and receyued into the title of Saracs chyldren.

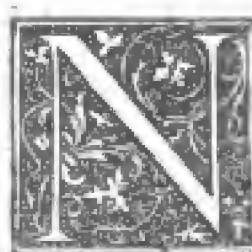
But awaye the bondwoman and her ſonne.

And ſoꝝ this libertie thanke we Chyſt, into whome througħ ſayth we are ſo planted, that we are become inheritors of the promiſed inheritaunce of heauen. So that into what libertie Chyſte bath by his death after our falling from him reſtoꝝed vs, that are Jewes, into the ſame are ye, that are Gentiles, called througħ pꝛeachyng of the goſpell.

# The paraphrase of Erasmus vpon the Epistle

## The. v. Chapter.

The text. **¶** Stande fast therefore in the libertie, wherewith Christ hath made vs free, and wrappe not your selues againe in the yoke of bondage.



**N**owe remaineth there nothing, but that ye stedfastlye continue in that ye haue once gotten. For what madnes is it to forsake the liberall gyfte and freedome, wherin Christe of his especiall fauour hath sette you, and to become bonde? We, which of that paynfull bondage haue had experience, are glad and reioyce of our libertie, and are ye of your libertie in suche soyle weary, that ye are content to become bonde?

The text. **¶** Beholde I Paule saye vnto you, that yf ye be circumcised, Christe shall profite you nothing at all.

But this wyse peradventure ye deceyue your selfe saying, we renounce not Christ, but because we would be of euertlasting saluacion in more assurance, we ioyne Christe and the lawe together. But I tell you, that as Christe would haue this his whole benefite comen to all, so would he onely be thanked for all, noz in this bounteous gyfte of his, wyl he haue any copartener. But because ye shall the better vnderstande, how great a iopardy it is to turne backe to Jewishnes: beholde; I Paule the Apostell of the Gentiles, whome ye well knowe, yea and an apostle appointed by Christe hymselfe tell you playnly, that yf ye be circumcised, Christe shall nothing at all profite you. Yf ye persitelye beleue, that he is able to geue all men healt he euertlastyng, why seeke ye for circumcision? If ye mistruste and feare, lest he be not able, then knowe ye not yet the benefite of Christe, wherof suche as mistrust, cannot be partakers: synce that gyfte is giuen to suche as beleue and truste, and not so muche for any descarte of our woorkes. Either muste ye whollye become Jewes, & forsake Christ, or els christians whollye, and forsake Jewishnes. As for suche as playe with both handes, he cannot awaye with, noz wyl haue newe wyne poured into olde bottels, noz yet olde wyne into newe bottels. Nor can he beate with to haue newe clothe sowed or patched to an olde garmente, noz olde clothe to be patchedlye sowed into a newe.

If the bondage of Jewishnes were easie, it neded not peradventure to be passed vpon: yf the rewarde for it were great, then should the payne therof in some parte be therby recompensed. But now, besydes that the burden is exceeding paynfull, ye shal not only by takyng of it not haue anauntage, but also great hurte.

It testifie agayne to every man, whiche is circumcised, that he is bounde to kepe the whole lawe. Christ is become but in vaine unto you : as manye of you, as are iustified by the lawe, are fallen from grace. The terte.

Beware, lest with such standyng in your owne conceptes ye deceyue your selues, sayyng we wyl not to the whole burden of the lawe be bound, somewhat wyl we take of the lawe. as for example circumcision onlpe, lest we seme utterly to refuse it, as for sacrificyng of beastes, with suche other obseruaunces of the lawe, them wyl we not medle with. But because ye shall not be deceyued, I tell all men playnlye whosoever doth circumcise hym selfe, whether he be Jewe or Gentile, the same man maketh hymselfe bonde to the keepyng of the whole lawe. For as throughe baptisme menne wholy belong to Christ: so, whoso is circumcised, byndeth hymselfe to all the law, for circumcision is the marke, wherby he becommeth a Jew. The vncircumcised Gentiles stande in libertie to gather here and there out of the lawe, suche thinges as are needfull, but the circumcised are bounde to the whole lawe. Whoso is content to receyue circumcision, muste lyke wise therewith receyue sacrifices, keepyng of the Sabbath, feastes of the newe Moone, washynges, choyse of meates, standing fastyng dayes, with suche other lyke. Now wylfully to submit youre selfe to so great a burden, is it not a playne popyt of madnes, speciallpe for no other reward, but to be vnder a moste paynfull and vnprofitable bondage, fallng from Christ & only gyuer of libertie and saluacion? for yf, as I nowe haue ofte tymes tolde you, ye looke to purchase perfitte iustice by helpe of the law, which by a confidence in woordes promyseth a certayne perfectiō, surely ye are gone and departed ferre from the felowshyp of Christe, who woulde haue his gyfte to be free, and not gyuen for deserttes. And then, yf ye be once departed from Christes felowshyp, the lawe wyl do you no good neither, but rather be your confusio. For yf there were of the lawe anye vse and profit befoze the lyght of the gospel (as there was) al that by the gospel preached and taught is quite gone. Yf ye esteeme the lawe, Christe is abolsyhed. But if ye receiue Christ, then muste the lawe geue place. When I speake of the lawe, I vnderstande the groce and carnall parte of Moses lawe, whome the Jewes stilly mapntayne by the corporall obseruaunces therof promysing themselves perfitte righteousnes, thinkyng that the blood of beastes, spinkled vpon them, poureth the soule from synne, and that washyng in water, scoureth out the filthines of soules, & that cleane or vncleane meat poureth or defileth the mynde.

So manye of you, as are iustified by the lawe, are.

We looke for hope in the spirite to be iustified through faith. For in Iesu Christ, neither is circumcision any thyng worthy, neither yet vncircumcision, but sayth which wordeth by loue. The terte.

We contrariwise embracyng the spirituall parte of the lawe, looke not for & righteousnes promysed by any superstitious obseruaunces of corporall ceremonies, but by that we throughe the gospel beleue, that by Christes death we freely receyue innocencie of lyfe, and full saluacion.

Nothing skylleth it, whether ye come to Christe, circumcised or vncircumcised, ynce all this matter standeth, not in keepyng of the lawe, but

## The paraphrase of Erasmus vpon the Epistle

but in sayth, whiche albeit be without the woꝝkes of Moles lawe, yet is she not idle, but secretly woꝝketh a beheiment on wardnes to all godlynes, not so muche because the lawe so byddeth, but for charities sake, whiche withoute bydding euen of her owne accorde dothe muche moze than is any lawe with manacing woꝝdes or punishment able to get out. Vſe ye haue charitte, what neede is there to haue the rules of the lawe? If ye lacke her, what auayleth you the keepyng of the lawe?

**The teste,** Ye did runne wel: who was a let vnto you, that ye should not beleue the truthe: (conſeute vnto noman.) when the counſel whiche came not of hym, that calleth you, A lytle leauen dotye leauen the whole lump of doyme.

Who was a  
let to you ſo  
ye should not  
beleue the  
truthe.

In the course of the goſpell, ye dyd once runne apace, makyng haſtye ſpede euen the very tyght waye towarde the chiefe game of cuerlaſtyng blyſſe, who was he that ſtayed your courſe? why approue ye not continually that thing wherewith ye were once well pleaſed? Why go ye fro your intended purpoſe, folowing other mennes myndes an other whye? Beware that no mannes authoritie weygh ſo muche with you, ſo it make you drawe backe from your courſe apoynted. It is a ſoule ſhame for you now to fall to ſhadowes, after that ye once gaue credence to the truthe. I taughte you nothing, but that was commaunded me by god. But they ſo labour to perſuade you the contrarie, lettynge therby the increaſe of your fayth, and calling you from your profeſſion, to a Jewiſhnes, folowe not god, as they; authout, (who through faythe hath called you into his fauour, and not to a Jewiſhnes, through receyuing of circumciſion) but folow worldly deſyres, ſeekyng for they; gaynes, glorie, and mayntenaunce of they; tyrannie. Diligently take hede, and beware of they; perſuaſions. They are but fewe, but onles ye auoyde the ſame fewes companie, it is to be feared, leſſe they corrupte the whole multitude, and deface the puritie of your religion, euen as ye ſee, a lytle leauen ſoweth the whole batche, wherewith it is mingled, caſtyng by lytle the ſournes of it ſelf, throughout the whole dowe, whiche befoze was ſweete. Be there neuer ſo ſmal a poynt of Jewiſhnes mingled with the goſpel, the ſame lytle wyll corrupte in you the purenes therof.

**The teſte,** I haue truſte towarde you in the Lord, that ye ſhall be none other wyſe mynded, But he that troubleth you, ſhall beare his iudgement, whatſoeuer he be.

But ſo far as muche as ye haue hitherto ſtaggered throughe the enticement of other, I deſpayre not, but that ye wyll henceforth ſteadfaſtly continue in your olde goodly purpoſe, ſtandynge in this truſte, muche vpon knowlege and triall of your natures, but ſpeciallly vpon the helpe of Chriſte, who brought in you to begynne with a mercy chere, and wyll lyke wyſe woꝝke in you grace, manfully to continue. But whoſoeuer he be, that hath with new learning troubled the quietnes and purenes of your faith, albeit he deceyue manye, yet ſhall he not eſcape goddes iudgement.

Hym at this tyme for certayne considerations vtter I not, nor vse extremities agaynste hym, but at goddes handes, to whome he is not vnknewen. he is sure to be punished, who is without regarde of any mannes authority, whome he hath muche rather offended than me. For let this moue you, though some saye, that I abhorre not the keeping of the lawe, whiche haue with the Jewes lyued lyke a Jewe, and caused Timothy to be circumcised. I dyd so by compulsion, and oftentimes resisting, geuyng yet place at that tyme, wherein I sawe no greate leopordie at hande in so doyng, and contrarie, yf I had not done it, there had bene a great commotion. But nowe vpon diuersities of the tyme and circumstance, expedient it is to folowe another way. And to tell you briefly herein my mynde, it is not all one to suffer and permit circumcission, and to preache it. I suffered Timothy to be circumcised, but I neuer taught, that either he, or anye els shoulde be circumcised.

So lykewyse when I oftentimes was conuersant among the Jewes, I abstained from meates forbidden by the lawe, but neuer enforced I vnto anye man, that suche choise in meates shoulde be had, but rather taught the contrarie, that it forced nothing what kinde of meates a man eate, so that he vie them soberly and with thanks geuyng to god. The tyme was, when it was needefull to beate with the sinistre rooted perswasion of the Jewes, but nowe, synce the gospell is clearelye knowen, and the Jewes stubbetly labour to drawe the Gentiles into theyr supersticion, it is neither wel done, nor leopordies to beate with it any longer, but rather besemeth it euery man, boldely to preache, that Moses lawe is expired, and that all men ought to embrace the libertie of the gospell.

Wherupon yf I yet preache circumcission, why do I then suffer persecution? When is the slaughter of the crosse ceased. I woulde to god, they were separated from you, whiche trouble you. The text.

For yf this were trewe, that they repute of me, that I preache, and set furth circumcission, what cause is there then whye vntill this daye the Jewes so maliciously and hatefully persecute me: Thence is al my countrey mennes displeasure against me, because I in suche sort preache Chyristes gospell, that therewith I teache, that Moses lawe is gone and abolished. The Jewes thynke, that they among men shoulde be moze made of, yf the rites of Moses law might be myngled with Chyristes doctrine. But nowe great enuie haue they that all other people though fayth are receiued into goddes fauour, whyles they vpon them carie about them the vnpromisable marke of circumcission. And this is the cause, why they without al pittie haue long tyme gone about my destrucciō, because I euery where preache and promite all men perfyre wreale, without any helpe of circumcission. yf it so were, that I preached circumcission, as some falsly report of me, why do the Jewes nylly persecute me, synce the cause of al theyr displeasure heryn toward me is vtterly taken awaye. Trust ye me ye people of Galacia, my preaching hath alwayes ben one, and so shall it hencefurth continue lyke.

Why do I then suffer persecution?

## The paraphrase of Erasmus vpon the Epistle

On your parte see ykewyse, that your sayth be, as myne is. For so farre am I from the mynde to agree with them, that teache circumcision, that if they? flubbetnes wyl not suffer them to forsake they? lawe, rather thā they should vterly withdraue you from the gospell, and with they? persuasions plucke you out of the ryght waye. I woulde wyshe them vterly separate from the felowshyp of the gospell. If they be so frowardly gyuen to circumcision, god graunt them not only to be circumcised, but also to be vterly cutte of, that they maye moze plenteously haue they? desyct. Better is it, that they only perishe, than drawe so many other with them in to damnacion.

The text.

Brethren ye were called into libertie: only let not your libertie be an occasion vnto the flesh, but by loue (of the spirite) serue one another. For all the lawe is fulfilled in one wo: &c whiche is this: thou shalt loue thy neyghbour as thy selfe. If ye byte and deuoure one another: take heede, lest ye be ykewyse consumed one of another.

Since they are so content, let them styll continewe on in they? shamefull bondage. But ye my brethren throughte the gospell are called to libertie and not to be bonde. So that nothing elles nowe remaineth, but to take heede, that the libertie gyuen vnto you by the spirite of Christe be not applyed, to y occasion of fleshlye lustes. The bondage of the lawe is in suche sorte taken awaye, that in her steele is come charitie taughte by the gospell, whiche by saye meanes obtayneth moze than the lawe was able to do with compulsion. And yet for all that among frendes, of whome one is glad to do for another, there is no maysterhyy no bondage. The lawe broodeth noman to put his lyfe in reopardye for defence of his frende, nor that a man shoulde by defrauding nature ease his brothers nede, nor that thou whiche arte stronger, shouldest heare with the weaker, or the learned with the vlearned, or the better with the worse, all whiche yet commaundeth charitie, whiche so alwaye telleth, that thynges are to be done, not by force, but euen of good wyl, and voluntarily. Besyde this onely charitie comparyng in her the whole strength and effecte of the lawe bryefly, bynyng: that aboute, that the lawe with so many rules and threathynges is not able to do.

For this lawe  
is fulfilled in  
one wo: &c.

For all that the byabing law with so many rules laboureth to bynyng to passe, all that is in a shoyte sentence concluded, written in Leviticum, whiche is this, thou shalt loue thy neyghbour as thy selfe. Whether ye be with charitie be knytte together, ye shall one by an others diligent labour helpe an other, and with mutuall seruite labour to comfozte other. But contrarpe, if ye, as carnall men are wont, do disagree eche one hating an other, and not onely helpe not eche one another, but also backbite and gnawe one another, and not onely backbyte and gnawe, but yke outrageous wylde beastes, as muche as in you is, deuoure other, great cause surely haue ye to feare, lest ye yke beastes eatyng one another be with theys woundes descoyed.

To this inconuenience fall they, whiche beyng withoute the charitie taughte by the gospell stycke still to the carnall law, whyles they measure  
all

al thynges by theyr priuate commodities, whereas contrary christian charitie is in a readynes to do other men good.

I say, walke in the spirite, and fulfill not the lustes of the fleshe. For the fleshe is contrary to the spirit, and the spirit contrary to the fleshe, these are contrarye one to an other, so that ye cannot do, whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the lawe.

The whole effecte of my wordes drawe to this ende, that forsomuche as ye are deliuered from the bondage of Moses carnal lawe, ye should leade your life accorpyng to the spiritual lawe of charitie, as ye shall in dede do, if ye neither esteeme perseueringe righteousness to stande in Jewelike ceremonies, nor liue vnder carnal desires. If ye liue vnder carnal lustes ye shall alway be vnder the lawe. Endeavour ye therfore to leade a spiritual life, & if ye thus do, then shall ye abstaine fro suche actes, as the fleshe shall prouoke you vnto. For as in one manne there is a grosse and heauy body, and a soule that is heavenly and immortal, and as in one law there is a grosse parte, whom we call the letter, and again a heavenly thyng, whiche is called the spirite: so in one mannes soule one power there is, whiche syl calleth to goodnes, and an other to this power contrary, like vnto the body & the letter of the law, whiche prouoketh vs to dishonestie. Betwene these partes there is a continual battaile, whiles the fleshe fighteth against the spirite, and the spirite against the fleshe. Well may the fleshe be restrained fro her desires, but yet wyl it not be so oppressed, but that it wyl laboꝝ and stryue against the spirite. And if the fleshe happen to haue the vpper hand, it is sometyne seen, that where a man hath a desire to godlines, yet being ouercomen by the fleshe, he doth suche thynges, as he knoweth should be annoyded. And if the spirite of Christ sufficiently moue you to do willingly suche thynges, as are good & godly, then hath Moses lawe vpon you none authoritie.

The fleshe  
is contrary  
to the spirit.

The dedes of the fleshe are manyed, whiche are these, aulteris, fornicacion, uncleannes, wantonnes, worshipping of idollies, witchcraftes, hatred, variance, zeale, wrath, strife, sedicion, sectes, enuyng, murder, drunkennes, glotonie, and suche like: of the which I tel you before, as I haue tolde you in tyme past, that they whiche committede suche thynges, shall not be inheritoꝝ of the kyngdome of God.

The text.

But because ye shall not be ignorant, the spirite wherof we now speake, is a thyng that cannot be seen, the fleshe may be seen. And yet is it not hard to coniecture, whether a man be seruaunt to the fleshe, or be ledde by the spirite of God. For as the wellspringes be, suche are the waters and other that flowe from thence. A mannes life, maners, & doynge plainly shewe what a man is within. But because we wyl not at this tyme speake of doubtful or hidden matters, these be they, that make plaine pꝛofe, that a man is syl seruaunt to the fleshe, notwithstanding he be baptised, and haue shaken of the bondage of the lawe, aduouty (I say) fornicacion, uncleannes, wantonnes, idolatry, witchcraftes, hatred, variance, zeale, wrath, strife, sedicion, sectes, enuy, murder, drunkennes, glotonie. To these whosoever be bonde, alvett the same man be baptised, yet is he not thoroughly

The dedes of  
the fleshe, are  
these, &c.  
which, &c.

## The paraphrase of Erasmus vpon the Epistle

free, but bondslawe to naughty desyres. So; be ouer bold, because ye are baptised, or for your working of miracles. What tyme I was among you, I warned you, and now by my letter I earnestly warne you againe, that al they whiche do suche thinges, shalbe excluded from the inheritance of the kyngdome of heauen.

**The text.** Contraryly, the fruite of the spirite is loue, ioy, peace, long suffering, gentleness, goodnes, faythfulnes, mekenes, temperancie. Against suche there is no lawe. They truly, that are Christes, haue crucified the fleshe with the affections and lustes.

On the other syde, suche as are perfectly free, and ruled by the spirite of God are known by these fruites. For with this spirite are ioyned charite, ioy, peace, long suffering, gentleness, goodnes, faythfulnes, mekenes, temperancie. They that of theyr owne good wyll do these, haue no neede to be pricked forth with compulsores of the lawe, for them theyr owne innocencie maketh free from it. Beware this, they that truly are Christes, as it becometh spiritual people, haue crucified the fleshe with all the vices and desires therof. For by baptism we dye with Christ, and are buried also with him.

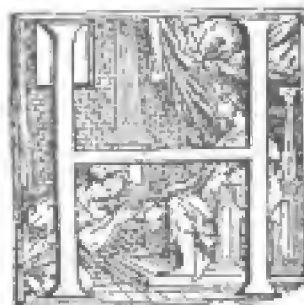
**The text.** If we liue in the spirite, let vs walke in the spirite. Let vs not be desirous of vaine glory, prouoking one another, envying one another.

We may not stande doubtfully betwene the fleshe and the spirite, whether of both we should folowe. If the spirite geue life to the body, reason it is that the body be vnder the gouernance of the spirite. If we haue receiued life through the spirite of Christ, and not by the law, let vs liue accordyng vnto the inclinacion of the same spirite. If we haue truly tasted of the spirite of Christ, let vs bring forth the fruites of it, and abstaine from al carnal workes. Let vs not be desirous of vaine glory, for the same prouokynge eche one another of vs to debate and strife, envying one another of vs. For euen them, that profess the rule of godly life, these vices oftentimes trouble, whiche, yet are in very dede the pestilence and destruction of true godlines.

The

The vi. Chapter.

Brethren, if a man also be taken in any faulte, ye whiche are spiritual, heape to as The text.  
meete him, in the spirit of mekenes: considering thy selfe, lest thou also be tempted.



Hereto haue I shewed you (brethren) to what ende  
all they, that haue taken Chyistes religion vpon  
them, must enforce the selfes. Yet because baptisme  
taketh not from vs, but that we are men still, if any  
among you by reason of weakenes fall into any of-  
fence, your part is, which are stronger, & by the spirit  
of God haue not geue place to fleshly desyres, with  
gentle and meke wordes to restore him againe. en-  
couragynge him vp, that he may rise againe, not w-  
rough speache causing him to despayre. Hypocrites vie suche proud lokes  
and high wordes, but Chyistes spirite, soasmuche as it desyret, at mens  
saluacion, with meke and gentle meanes calleth men to amendement.  
And oftentimes it chaunceth, that who a sharpe earnestnes withdreweth  
vnto, them gentle and brotherly correccion maketh humble and  
loweth. Moses law after suche sorte suppresseth synne, that it destroyeth  
the liner, but chrystia charitie so remedyeth vice, that she yet saucth y mā.  
The better thou arte, by so muche the more gently condescende thou to  
thy brothers weakenes. If Chyistes owne example moue the not suffici-  
ently so to do, who most mercifully suffered his chyldren, vntill tyme they  
amended, at lest wyse yet lette this encourage you, because ye knowe, that  
the like may chaunce vnto your selfes.

Considering  
thy selfe, lest  
be tempted.

Wear ye one an others burdaine, and so fulfil the lawe of Chyist. For if any man The text.  
seem to him selfe, that he is somewhat, when in dede he is nothing, the same deceiveth  
his owne mynde.

This man is fallen, remember that thou art a feeble man also. Let  
his fall be vnto the a lesson, neither to be holde vpon thy selfe, nor yet to  
relye to muche in thine owne strength. Use thy selfe to warde him that is  
fallen, as thou wouldest be glad to be vied, if the like chaunced to the. And  
a mischaunce may befall any wo:ly man. Suche as at the motion of cer-  
taine false Apostles haue staggered, must not with cruelties be banished  
out of your company, but charitably be called againe to the: orde of  
fastnes. The tyme may come, that they beyng made strong may againe  
beate with your weakenes. He that hath vpon him a heauy burdain, must  
be eased, and not thyowen doune. Wherefore if eche of you beate others  
burdaines, then shal ye in euery point fulfill the lawe of charitie, whiche  
lawe is Chyistes owne lawe. Chyist wheras he neither was vnder synne,  
nor nigh the leoparde thereof, yet bare he vpon him our wickednes, and  
of his great mercy healed vs, & condemned vs not, as one without pille.  
Let no man thinke him selfe to be righteous, and vpon confidence therein  
despise his brother, that is with some kynde of synne entangled.

Beare ye one  
an others bur-  
daine

## The paraphrase of Erasmus vpon the Epistle

For a man to seame iust to him selfe, is a proofe of a fained righteousnes. Wherfoze if any man thinke him selfe somethyng, when he in dede is nothyng, he deceiuethe him selfe.

**The terte.** Let euery man proue his owne worke, and then shal he haue reioysing, onely in his owne selfe, and not in an other. For euery man shal beate his owne burdaine.

For neither is any man therfoze righteous, because he auunceth him selfe befoze the iudger, no; is therfoze one man defiled with other mennes synne, if he submitte him selfe to testoze him againe. No; is he therfoze good, because he cōpareth him selfe to a worse. Euery man shal be iudged by his owne dedes. Yet must no man in his owne dedes haue a confidence, but euery manne must serche with him selfe, whether that, wherein he beareth him selfe in hand to do well, be suche, as of God shal be allowed. If thine owne conscience condemne the not, yet glozy not, because other are weake, but glozy of thine owne strength, a glozy inwardly, geuyng God thākes for his giftes bestowed vpon the, no; boast it among other, ne dispise them, that are not so strong, as thou art. Helpe him, if thou be able, if thou be not able, let God his iudge alone with him. Neither shal his synne diminishe thy rewarde, no; thou for an other mannes offence be punished, but befoze God euery man shal beate his owne burdaine.

**The terte.** Let him that is taught in the worde, minister vnto him that teacheth him in all good thynges. We not deceiued, God is not mocked. For whatsoeuer a man soweth, that shal he also reape. For he that soweth in his flesh, shal of the flesh reape corruption; but he that soweth in the spirit, shal of the spirit reape life euerlastyng.

*He not deceiued  
with God him  
not mocked.*

But as long as we be in this worlde, we are bounde eche one to helpe an other. And as it belongeth to them, whose giftes are aboue others, with teachyng, comfortyng a exhortacion to helpe their brothers weakenes, so let suche, as be holpen, remembze, that they be not withthankful to suche as haue done for them. And so among you shal al good thynges be comen, if they, that can preache the gospel, teache, comfort, a beate vppre the rude, and they againe that are taught, of theyr substance geue theyr teachers and counsailours necessaries, so that one do for an other. Let them that teache, take heede that theyr doctrine be christian, and sauoz of the spirit of Christ, or els better wer it for a mā not to belue his teacher at all. Besyde that, he that for corrupte teachyng the gospel receiueth meede of him, whō he so teacheth, the man he deceiuethe, yea, and him selfe to, but God can not of him be deceiued. Wherfoze my counsaile is, that ye teache sincerely the gospel, for God is not mocked with. But suche seeke as euery mā soweth, suche shal he moue. Whoso teacheth carnal doctrine, for his lode he shal reape fruit which is corruptible. But he that teacheth spiritual doctrine, shal for his spiritual and heauenly counsaile receiue like rewarde, whiche is life euerlastyng.

**The terte.** Let vs not be weary of well doyng. For when the tyme is come, we shal reape without wearyng. While we haue therfoze tyme: let vs do good vnto all men, and especially vnto them, which are of the household of faith.

Therfoze

Therfoze let vs alwaye endeuoure to do for all men, noz cease at any tyme to do good dedes, whether we haue gentle scholers, o; vngentle, whether we haue a rewarde of men, o; not. For when the tyme shall come, we shall gather fruite, whiche shall neuer dye, and receiue for our temporall labours, wages euerlastyng. Sowynge tyme shall not alwaye continew, the tyme shall come, when we shall neither with our owne dedes be holpen, noz with other mennes. For the tyme of this present lyfe we maye with good woorkes wyne goddes fauour, and helpe other, but at the daye of iudgement, neither shall our good woorkes haue place, noz we be able to do for anye other. Therfoze let vs take the tyme, whyle it serueth, endeuourynge to do, bothe for all men, and specially for them, that are of the same religion and sayth, that we be of. The Jewe fauoureth none, but Jewes, but the christi- an folowynge the example of Christe is desyrouse to do good for all men.

When the tyme is come, but shall reape without wearynes.

¶ Ye se, howe large a letter I haue wyrtten vnto you with myne owne hand. As many as desyre with our wache apparence to please carnally: the same counsellayne you to be circumcised, onely lest they shoulde suffer persecution for the crosse of Christ. For they themselves, whiche are circumcised, hepe not the lawe, but desyre to haue you circumcised, that they might reape in your flesh.

The tette:

Ye se (ye people of Galacia,) howe I am in this matter delited, which with myne owne hand wrote vnto you so long an epistle. Ye knowe my hande wytyng. No cause haue ye to thinke, that it is a counterfalte letter, it is all myne, and a declaracion of my good wyl towards you. And looke, that it be of moze weight, than anye false apostles doctrine. Suche as endeuoure rather to please men, than god, suche (I saye) moue you to be circumcised, to thintent they maye bypnyng you in hatred of the Gentiles for Christes sake, and in displeasure with the Jewes for lacke of circumcision. Jewes are they, that so teache, and feare the displeasure of theyr countrey men, yf they shoulde without circumcision preache Christe, as menne abolyshyng the lawe. Suche rather stande in feare of men, than of God, and seeke for prayse at mennes handes, rather than at goddes. Suche feare lest the sincere profession of the crosse of Christe mighte sterte by other, & hate Christes name, to persecute them, and feare also, lest they shoulde be coumpted for vnlearned, yf they shoulde nothyng elles teache, but this simple lesson: that Christ was crucified. Noz do they this: for a very zeale bozne to the lawe of theyr countrey, as I once erroniouslye dyd, persecutynge the flocke of Christ, forasmuche as no not the Jewes selfe kepte & law, notwithstanding they be of theyr forefathers circumcised, but abuse your rudenes, chargynge you with circumcision to the ende, that they among theyr companions maye baunte themselves, that throughe theyr preachynge and teachynge ye are fallen to Jewyshnes. This policie vse they to pacifie the enuie of theyr countrey men, whiche coulde not abyde, that throughe the gospel of Christe the lawe should be abrogate. As for I neither so feare the hatred of the Jewes, noz persecution of the Gentiles, & I should with lesse sinceritie preache Christes gospel.

God forbid, that I should reape, but in the crosse of our Lord Iesu Christ, wherby the world is crucified vnto me, and I vnto the world. For in Christ Iesu neither circumcision anytelyng at all, nor vncircumcision, but a newe creature.

The tette.

## The paraphrase of Erasmus vpon the Epistle

God forbid, that I shoulde in any thyng els reioyce, but in the crosse of my lord Iesu Chyiste. The Gentiles, (I knowe) comynge his crosse for a vilanie and reproche. the Jewes hate and enuie it, yet therein onely put I all my glorie, whiche nothyng regarde woꝛldly pꝛaple. as one, to whome throughe baptisme beyng grafted into the bodie of Chyiste the woꝛld is deade, and contrary wyse I to the woꝛld, noꝛ am I with aduersities ther- of a fearde, noꝛ with prosperities delited, noꝛ passe vpon the displeasure, noꝛ couet the commendacion, without all feare of woꝛldly reproche, and without desyre of vayne glorie. Chyiste onely is for me sufficient both for al, and agaynst all. To whose profession, whether a man come, circumcised out of the stocke of the Jewes, oꝛ not circumcised out of the stocke of the Gentiles, it foꝛceth not. Into whose bodie, whose throughe fapth is trans- formed, is sodaynely in suche sorte chaunged, that he is become a newe creature, and called regenerate. I butt on therfore for all woꝛldely diffe- rences. Whoso professeth Chyiste, let him nothyng els remember, but that he is a chꝛistian man.

Wherby the  
woꝛld is cru-  
cified vnto  
me, & I vnto  
the woꝛld.

206. cc.

And as manye as walke accordyng to this rule, peace be on them, and merce, and vi- sion Iſrael, that pertaineth to God. From hencefurthe let no man put me to busynes. Iſo. I beare in my bodie the markes of the lord Iesu. Wherby the grace of oure lord Iesu Chyſt be with your spirit. Amen.

Let this be a sure rule, whiche rule, whosoever folow, to them wythe I peace and merce, for meete it is to wythe them the same thing. whiche Dauid wished to the Iſraelites in the Psalmes, where he sayth: peace be vpon Iſrael. But there be of Iſraelites two sortes, one, whiche is so ac- counted before men, and an other before god. For he is not streyght a verte Iſraelite, whiche is but circumcised, but he, whose mynde is circum- cised, and he that throughe fapth is strong to godwarde. To suche Iſrael- ites then, of whiche noubet ye also be, wythe I peace and merce. Away with false Iſraelites, suche as stubberly and malicioſly strye agaynst the goſpell of Chyſte, they shall neuer from this doctryne moue me, but, what I haue preached, that wyll I euer preach. And therfore in this ma- tier let no mā here after trouble me. So far am I from to be moued from the trueth of the goſpell with any vilanye oꝛ affliction, that whether soe- uer I go, I carie about in my bodie all the ſpote, that I haue for Chyſte ſuſtained, as empꝛiſonmentes, ſcourgynges, chapnes, ſtonynges, with o- ther aduersities ſuffered for Chyſtes name, as tokens and markes of my Loyde Ieſus Chyſte, blaſyng them out, as certayne ſignes of my victo- ries, comynge this for my glorie, that I, as farre as maye be, deſerue to folow the crosse of Chyſt, whome I preach. The grace and good wyll of oure Loyde Ieſus Chyſt (byethen) be euer with your ſpitte, & throughe his ayde ye maye continwe in the trueth of the goſpell: whiche deſyre of myne, that it maye take effecte, he graunte, by whose ſpitte I wrote theſe.

I beare in  
my bodie the  
markes of ꝑ  
loyde Ieſu.

Finis,